the PRIEST

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Hearst Against Sin

WE were in Bill Smith's room at the Hotel Pennsylvania one hot morning last August when a worried looking youth rapped and introduced himself.—Bill spends a lot of time shuttling between Washington and New York; it's his job to keep bugs out of NCCM's three national radio programs.

Anyway, the newcomer wiped his face, sat on the bed, and asked did we mind if he ordered some beer. We didn't.

"I'm from the **Journal-American.** The old man sent a wire from San Simeon last Saturday telling us to start a drive against salacious literature. Orders have gone out to all Hearst papers. You're head of the Catholic Organization against that sort of thing, aren't you?"

Bill started to clear his throat and explain the many qualifications hedging any layman holding responsibility in our setup.

"Well what I'd like is a statement on something. That word only came from the old man this weekend. We haven't had time yet to dig up any evidence. Reporters are all over town trying to buy **Memoirs of Hecate County,** but in the meantime we have to get out a paper tonight and we've gotta fill space. How about a statement?"

He poured himself a glass of beer and, we must concede, it looked delicious. Under stress of a **motus primo primi,** our mouth watered.

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"But you see," Bill said, "I'm not authorized to make statements. That sort of thing has to come from the top. Now what I'd do. . ."

At this point, we yawned just a little and excused ourselves, more than slightly pleased that Mr. Hearst was now adding a crusade against dirty books to his Youth-for-Christ and anti-vivisection drive.

And sure enough! The evening paper was loaded with statements from all kinds of big shots. As far as we could see, it was a grand free ride being given to a good cause by a characteristic and unpredictable fancy of W. R. Hearst. But a free ride, just the same.

What was our surprise, then, to find at least one diocesan editor whaling the daylights out of the Hearst press for daring to raise its voice against smut. The Hearst press wasn't coming into the fight with clean hands, he said.

Granted. But in a case like this, we feel somewhat as Churchill must have felt when he teamed up with Stalin. "Whoever fights Hitler is our ally." Even so: Anyone who can help us make it hot for the likes of Edmund Wilson and James T. Farrell is our friend—for the time, at least—and we should try to achieve our objective before we start pushing Hearst into the tub.

The Irony Of It

Ironic, of course, is the idea that this sudden zeal for clean literature should begin to surge in the breast of William Randolph Hearst, who has himself something to answer for in this regard, having done more than his share to demoralize the American press. Even at this late date and in the midst of his barnstorming, his left hand

THE PRIEST **OCTOBER, 1946** **VOL. 2, No. 10**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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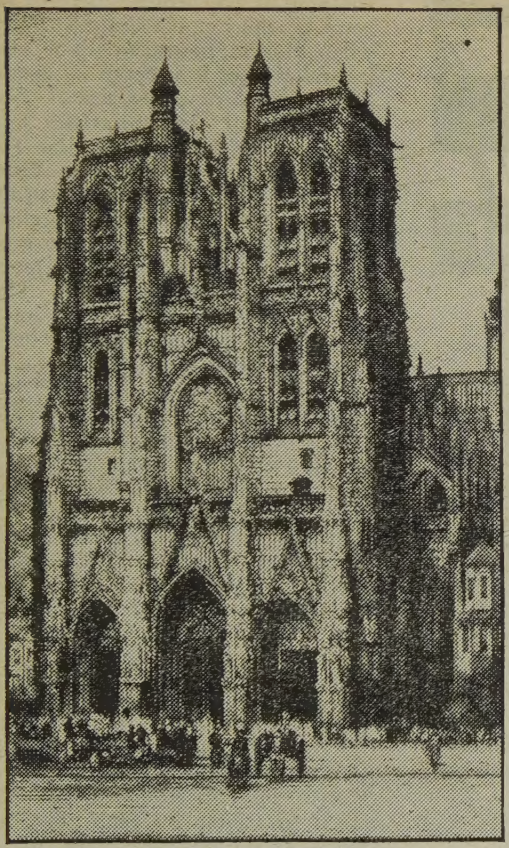

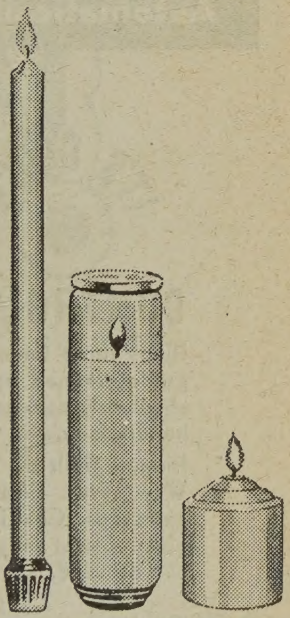

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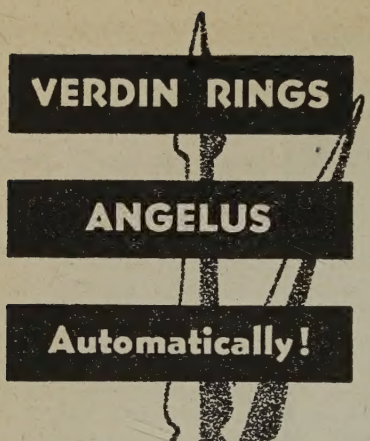

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does not always seem to know what his right is doing. This was the note of the protests uttered by some portions of the Catholic Press when Hearst began this hot new crusade: "Let him begin by cleaning up his own pages first!" Not unmindful of its precarious and illogical position seemed the Seattle **Post Intelligencer, As Time** had it, a P. I. reporter rummaging through past enactments against published filth found an old forgotten statue which at first blush must have gladdened his heart and brightened his eye; it was directed squarely at the salacious novel. The catch— a later proviso threatened the same penalty (of a year in jail and a thousand dollar fine against anyone, owning, lending, selling, giving away, or showing, any newspaper "largely made up of criminal news, police reports, accounts of criminal deeds, or pictures or stories of deeds of bloodshed, lust, or crime." Even the newsy on the corner wouldn't be safe!

A Thousand Times No

WE have before us a letter from a Cleveland pastor that creates in us the mixed feeling of wistfulness and stubbornness. We know just how he feels, but we refuse to do anything about it.

He says, first of all, that rather than announce, simply, "Baptisms every Sunday at 3 P. M.," it's better to make it "Baptisms every Sunday. Make arrangements at the rectory during the week beforehand."

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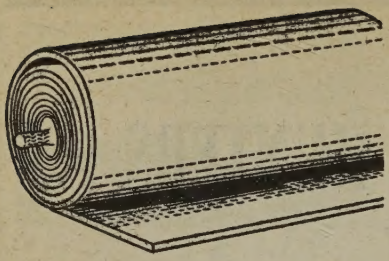

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But, he says, and we all know, the parents very often propose a sponsor from out of the parish; then we have to go on their word alone as to the practicality of the sponsor's faith.

To meet the situation, he has had a sort of coupon printed, "A Sponsor Certificate," he calls it, to be filled in by a priest of the proposed sponsor's parish, verifying the fact that the person is qualified to stand as godparent.

But we say God forbid that any more paper-work should be attached to the reception of the sacraments. It's getting terrific. Maybe we're singular, but it seems to us that we spend more than our fair share of time filling out forms, certificates, affidavits, and testimonials; applying for forms, certificates, affidavits, and testimonials; recording and registering forms, certificates, affidavits, and testimonials. We're beginning to feel more like file-clerks and notaries than parish priests.

So if ever we have a doubt about the acceptability of an out-of-parish sponsor, we're going to 'phone his pastor or, failing that, we'll try to sell the parents on the idea of getting someone from the parish.

R. I. P.

WE first met Courtenay Savage at NCWC during the summer of 1943. At that time he was directing public relations for our National Catholic Community Service, a USO agency. We had lunch with him a few times that summer and

(Continued on page 66)

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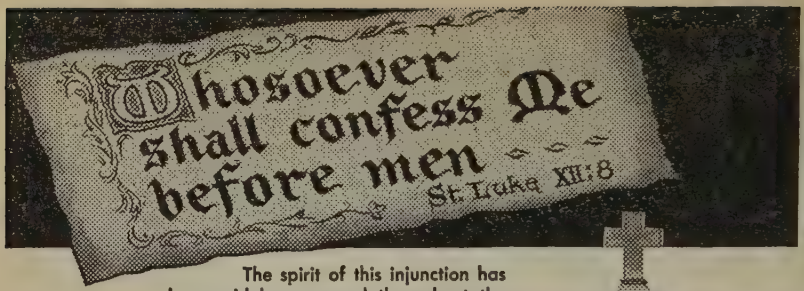

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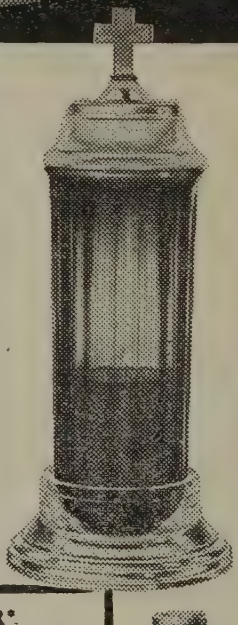

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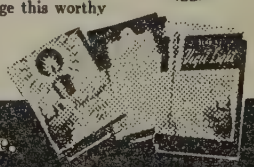

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Vol. II OCTOBER, 1946 No. 10

Editorial Comment

God and the F. C. C.

IT is about time, so it seems to us, that somebody came out with a wholehearted plea for a wholehearted atheism. It would clear the air, drag the issue out into the open, and settle once and for all whether the United States is going to scuttle its heritage of belief in God or affirm it clearly and strongly. Let's not beat about the bush.

Are we, as the late President Roosevelt said, "inspired by a faith that goes back through the ages to the first chapter of the Book of Genesis—'God created man in His own image'"? Or do we relegate Genesis to the discredited, discarded heap of ancient cosmogonies where Yahweh takes his place with Zeus, Ormazd and Ahriman, Brahma, and the rest? Are we, in the same president's words, "fighting, as our fathers fought, to uphold the doctrine that all men are created equal in the sight of God"? Or is it an empty belief that men have been created at all, that they derive their equality from this common paternity, that there *is* a God whose image they can reflect. Should we perhaps subscribe rather to Justice Holmes's view that "the only sacredness of human life is a purely municipal ideal of no validity outside the jurisdiction"? We can have it either way, not both.

There has, indeed, been a quasi-official prohibition against atheism as there has been against sin. Politicians who are of course against sin are likewise for God: they sprinkle His name throughout their long speeches, invoke His aid at commencements, bless little children and war-widows thus. One has had to peddle his atheism as with bad books, circumspectly. One does not run ads in the daily paper, or Collier's, or Satevepost. People like Haldeman-Julius take care of this generally disreputable market. Just as no one has yet dared to champion fornication over the radio, or plead for bigger and better burglaries, or advocate assassination, so, too,

the weight of American tradition has frowned upon the advocacy of atheism. But the question is: should it continue to do so?

We believe that the time is now at hand for a statement of policy, a declaration of intentions, a clear-cut decision. We are not even sure what the outcome will be. But let us have it.

After 170 Years

The temper prevailing for, lo, these many years, makes us wonder whether America is theistic or atheistic. Every time we read "that all men are created equal, and that they are endowed by their Creator with certain inalienable rights" we wonder what the words mean. It is true that Jefferson called these things "self-evident." Well, maybe to him. It is true that he did not even dare claim originality for the precious document in which they were incorporated. They were, he said simply, "intended to be an expression of the American mind." Perhaps in 1776. But times have changed, and we would like to know: have these things changed with them?

When we were schoolboys, we used, like little parrots, to recite Felicia Heman's lines:

"Ay, call it holy ground
The soil where first they trod.
They have left unstained what
there they found
Freedom to worship God."

Let us question that sentiment, too. What pertinence has holiness? And are we not seeking freedom to disown God rather than to worship Him? Undoubtedly there are more and more attacks on that type of morality which is associated with a belief in God, attacks on all sides, since more and more (that is the fact) have been taught to consider it outmoded.

Not much of it has been explicit; the old idioms tend to prevail; but for all the show and beneath the trappings there has been what our elders would have called a demoralization. The universities have had their share in it, and the smart writers, and the purveyors of smut; cheap politicians sacrificing principle to present gain; international gangsters who call themselves realists; many others besides—the humdrum people—who are merely casual adulterers or random seducers or thieving tradesmen or irresponsible parents of easy virtue. By all of these have we been demoralized. One is educated, rightly or wrongly, in the market and the street and the home, as well as in the church and in the school. Education is an insidious thing; no man can tell where he got his.

Searching as we were for some kind of evidence of attitude for or against atheism, we came across the most recent pronouncement of the Federal Communications Commission.

A certain Robert Scott of Palo Alto, otherwise unidentified, on

March 27, 1946, filed a petition with the F.C.C. in Washington, requesting that it revoke the licenses of radio stations KQW, San Jose, KPO and KFRC, San Francisco. The ground on which the petitioner sought to have the Commission take this action (and here we are quoting the memorandum, opinion, and order of the Commission almost verbatim) was that these stations had refused to make time available to him by sale or otherwise for broadcasts on the subject of atheism, while they had permitted the use of their facilities for direct statements against atheism as well as for indirect arguments such as church services, prayers, Bible readings, and other kinds of religious programs. In Mr. Scott's opinion, the question of the existence or non-existence of God is a controversial issue, hence the said stations were not presenting all sides of the question and were not therefore operating in the public interest.

The petition was denied. Some said, "Let that be a lesson to Mr. Scott." As a matter of fact, it was a victory for Mr. Scott, and a lesson to all of us; for let us see why the petition was denied.

F.C.C. first of all made it clear that it was not concerned so much with KQW, KPO, and KFRC, as with an "issue of broad scope" . . . "Not restricted to the three stations which are the subject of Mr. Scott's complaint." So much the better for clarity. Here we shall get our statement of policy at last. For every broadcaster is to be involved in this decision. This is to be an exposition of the Commission's basic philosophy and will be tantamount to a directive. Broadcasters can plot their course by this—had better plot their course by it; for it is this commission which will re-issue or revoke their licenses.

It was because of the broad scope of the issue only that these three stations were spared. That is the most interesting and significant part of all. "Because," the Commission finally states, "the problem here presented is far broader in scope than the complaint against the particular stations here involved, we feel that the petition should be denied, notwithstanding the views we have expressed." In other words, the stations should get off this time, "But don't let it happen again!" Listen to the views of the Commission about the real issues. And here it takes up the cudgels for Mr. Scott.

First of all, it appears quite evident to the Commission that Mr. Scott is right. "Freedom of religious belief necessarily carries with it freedom to disbelieve," we are informed, "and freedom of speech means freedom to express disbeliefs as well as beliefs. If freedom of speech is to have meaning, it cannot be predicated on the mere popularity or public acceptance of the ideas sought to be advanced. It

must be extended as readily to ideas which we disapprove or abhor as to ideas we approve."

Mr. Scott, indeed, is no more an atheist than you are to your Bishop or your Bishop to you: "The conception of the nature of the Divine Being," says F. C. C., "is as varied as religious denominations and sects and even differs with the individuals belonging to the same denominations and sects." Perhaps you had not realized before, that "So diverse are these conceptions that it may be fairly said, even of professed believers, that the God of one man does not exist for another. And so strongly may one believe in his own particular conception of God that he may easily (sic) be led to say, 'Only my God exists, and therefore he who denies *my* God is an atheist, irrespective of his professed belief in *a* God."

Attack Makes Controversy

While it is true, the Commission continues, that the licensee in making a selection of topic with fairness "must, of course, consider the extent of the interest of the people in his service area in a particular subject to be discussed, as well as the qualifications of the person selected to discuss it" one must also keep in mind that "an organization or idea may be projected into the realm of controversy by virtue of being attacked. The holders of a belief should not be denied the right to answer attacks upon them or their belief solely because they are few in number."

Basically the Commission seems to rest its case upon the "criterion of public interest" hedging this in by the limits of the constitutional guarantee of freedom of speech. By the Communications Act of 1934, all stations are obliged to serve "the public interest, convenience, and necessity." The dissemination of atheism being in "the public interest, convenience, and necessity," it follows, as the night the day, that Mr. Scott was wrongfully denied his constitutional rights—those rights inalienable with which he was endowed by that Creator Whom he sought unsuccessfully to deny. The Commission says in so many words: "The criterion of the public interest in the field of broadcasting clearly precludes a policy of making radio wholly unavailable as a medium for the expression of any view which falls within the scope of the Constitutional guarantee of freedom of speech."

Now we will admit that this is professedly legal language, carefully worded and inadvertently apt to be confusing. It boils down, however, to this: it is just as much in the public interest to preach atheism as theism; atheism makes equal claims to serving public convenience and assisting public necessity. For future practise, let radio stations bear in mind this clear reprimand to KQW, KPO, and KFRC,

who have escaped revocation of license this time but only by the bounty and mercy of the Commission. This is at least a warning, if not a threat, that the next offender faces revocation or refusal of renewal. And broadcasters are currently suffering from a bad case of the jitters. Atheism is on the air.

Or is it? It seems to us that this opinion should not be allowed to go unchallenged. Though it may be the hesitant mind of the Commission, it may still not be the mind of the American public. That mind it is up to the American public to manifest in the usual democratic way, that the Commission, which is by no means an autonomous body, may be guided by the people it represents.

There must be many still old fashioned enough to feel that atheism is by no means in the public interest, by no means a convenience, much less a necessity; who regard its open espousal a kind of treason. It is a matter of record that our government was the first in all history to be constructed squarely upon the foundation of rights which were recognized as deriving their efficacy from God. There must be still many who take pride in that distinction, who want this unique feature of Americanism and the American way to be preserved, who accordingly want the Constitution to be interpreted in the light of its historical context, not according to the placets of modern materialism. It is true that Stalin favors the dissemination of atheism, as did Hitler. But neither Stalin, nor Hitler before him, can be taken as representatives of our point of view; neither can be cited as an authority on American constitutional history; we are not accustomed to take our leads from either.

It seems to us incontrovertible that the American tradition has been a Christian tradition. We do not seek to palliate the enormity of the defection from Christianity which has taken place in our time. It is rather that we seek to put an end to it. We seek to re-establish "the most unusual political philosophy the world has ever known" as Fr. O'Donnell, quondam President of Notre Dame called it so accurately. Four postulates lie at its basis: "First, a recognition of God as the creator; second, acknowledgment of the natural law which has its source in the Supreme Lawgiver; third, recognition of natural rights of persons flowing from that law; and, fourth, acknowledgment of the inherent dignity and integrity of the human person because of these God-given natural rights."

The existence of our God and of our rights go together inextricably. This much Justice Holmes saw with poignant clarity. To reduce man to a mere cog in the cosmic machine is to strip him of whatever rights he thought he had; and Holmes,

who wrote elsewhere that man is merely, "a cosmic ganglion, a momentary intersection of what humanly speaking we call streams of energy" was only following the rules of elementary logic in concluding, "I see no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand," or yet more appositely, "a right is an empty substratum" by which we "pretend to account for the fact that the courts will act in a certain way." We are indeed indebted to the Justice for drawing out these implications fearlessly, for following logic wherever it led him. He could think clearly, at that; he could see and dared to look at the consequences of his initial position.

"How can we talk of guarantees of conscience" asked Pius XI, "when all faith in God and fear of God have vanished? Take away this basis and with it all moral laws fail, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the state, civilization itself" *(Caritate Christi Compulsi)*. Pius XI could think clearly, too!

But all this is theological and philosophical. The Commission is not yet ready for such heady stuff. It should, however, be impressed by the more prosy statement of James Russell Lowell, who, asked how long he thought the Republic would last, replied simply, "As long as its peoples are true to the ideals of its founders."—G.J.G.

Fishing in Troubled Waters

Ex-President Herbert Hoover tore the lid completely off in a press conference at Rio de Janeiro, when he frankly stated that the universal party line of the Communist Party in every country he has visited has been to break down the supply line of food for the starving people of Europe, thus producing a state of chaos, "where the Communists can fish in the troubled waters." In every one of the 38 countries he had visited, Mr. Hoover said, Russia was obstructing his effort to provide food for the hungry.—The Springfield Mirror.

"Too often in the past religious leaders, under the plea of prudence, have failed to appreciate or to teach fearlessly what the brotherhood of man means in terms of simple justice and charity for the poor, the underprivileged and the oppressed . . . **Either we believed and meant what we announced to the world concerning the dignity of man and the essential community of his nature, or it is a lie. If we meant it, then let us, for the love of God, begin to practice it, honestly and objectively."**—Bishop Sheil.

The Man Who Walks Alone

Prospect of fifty years

Will W. Whalen

MANY priests can write, a few do, but most do not. I mean write for publication. I don't blame the non-writers, even the very clever ones, a bit. I understand, because I've been writing for fifty years, since I was just turned thirteen—and publishing everything! I got sympathy for three years from my editors till I was seventeen. Never since. The most helpful editor I ever worked for was a genius who couldn't keep sober. Perhaps that was why he remained an editor!

We priests are a queer lot—like the Irish. The Hibernians rush to assist one another in adversity, but they skin alive an Irishman who succeeds. And scant mercy or appreciation is shown a writing priest by his clerical confreres. Canon Sheehan won recognition from the whole wide world before his sacerdotal neighbors in Erin gave his work even a nod. After his death they erected a big monument on his grave or somewhere else. He asked for the bread of sympathy and received a post-mortem stone. Perhaps his friends put that up for themselves—as careless children give a neglected father a big expensive funeral.

So the fame a priest writer garners isn't the kind that makes for his happiness with the soggarths of his immediate circle.

The Catholic press isn't a flawless training school for writing priests. A priest can land almost anything in a Catholic paper if he writes "piously" and doesn't ask for remuneration. Where's the Catholic editor who'd stoop to paying a priest for writing? Musha, what else has the priest to do! !

'Tis astonishing how many of even our worth-while Catholic writers [Fr. Whalen pretty well introduces himself] give more than half their output gratis to our religious publications. Perhaps that's one explanation why our Catholic magazines are legion and not better. The Catholic writer is like the Catholic lecturer. Catholic clubs or ladies' church societies buy expensive smokes and dainty eats for the entertainment. And then expect to pay the speaker of the evening with a few kind words or a brilliant smile—and maybe a good knock when he's gone home.

We clergy are to blame, for this club state of things. We are quite too willing to talk outside our pulpit. We will talk, even when sometimes we have very little to say. The itch *scribendi* isn't half so prevalent as the desire *spoofendi*.

Ladies at a Club

I was to deliver a well paid lecture at a theatre one evening. Two hours before my "show" a

lady invited me to her Catholic club to talk. I held forth for forty-five minutes, while the ladies sipped tea or something and whispered gossip. I was ten minutes late in reaching my theatre, where I had to stick it out for an hour and a half. And the charming club never paid me one cent. I really was helping to kill my own business. For not one of those club members stirred herself to attend the theatre; they'd had an earful of me for nothing. So priests as talkers and writers are voted cheap.

Our Catholic papers are getting better. 'Tis about time. But it isn't always the priest editors who are improving them. Priests aren't born journalists, and our seminaries would rather bless us with Greek and Hebrew, dead languages, than with a good course in live English journalism. I shocked and disgusted some Right Reverends by advocating more journalism in our preparatory seminaries. As long as his subscription list diminishes not, the priest editor doesn't fret and fume. Very likely if the list did dwindle, the bishop would give that editor a delightful green parish—out in the woods.

Ida M. Evans, a short story writer for the secular magazines, sent me a letter from Hollywood. She complains about literary work "so taking it out of one." A writer is exhausted after a siege of composition, nervous, fidgety, mayhap jumpy. It be that way. Some of our priests too be that way. Some of our laity are so quick to take offense about nothing. They own a Protestant complex. Cardinal Gibbons was once irritated when an old colored woman approached him after Mass in Virginia. He gave her a short answer. It so grieved him that he couldn't eat his belated breakfast. He went out after her and apologized humbly. That's the true priest. But a priest writer would wear out too many precious tires running hither and thither offering his excuses.

These Editors

The writer has a disappointing career. Not the worst of which is the rejection slip. God knows a priest's life has its quota of disappointments without his going outside his vocation to seek new ones. Editors so often don't know what they want.

Our clergy, most of them, smile openly or secretly about our Catholic literature, and they consider the writers poor fish that produce it. Father Finn, the Jesuit boy-story-teller, once noted that the Jewess Fannie Hurst landed a whole page in a Catholic magazine for her novel, whereas Helen Moriarty, a writer of far better English, had gone unnoticed for her "Hill People" in that same publication.

Nothing succeeds like success. And if a writer like Kathleen Norris who is a Catholic, directed by her Protestant editor husband, can fare forth into the secular magazines and syndicates

and make a hit, then the Catholic editors kotow to her. There isn't a Catholic editor now that wouldn't be flattered if Mrs. Norris sent him a script (present company excepted — editor). Whereas if she'd started with the Catholic magazines she might find it difficult to wean herself from their style.

John Talbot Smith

The most disappointed writer (next to myself) I ever met was Father John Talbot Smith. Who of this generation remembers that clever writer! He'd been writing for Catholic publications so long that he simply couldn't adapt himself to the secular magazine requirements. None of his plays ever saw production. All his stories were sent back to him with the usual regrets from secular editors.

He was a fine critic but a biting, cynical one. The bitterness came from his own innards. He couldn't help it; it just bubbled out. I was surprised at how cutting he could be with youthful Catholic writers and some that weren't so young. They would write to him for advice and send in MSS. But they approached him only once. I read one letter that a raging author wrote him. Talk of Sodom and Gomorrah brimestone! Dr. Smith had given his "candid" opinion of that writer's play. Dr. Smith's own disappointments had made him that way. He was really a very lonely man.

Perhaps too 'tis a bit of conceit on priests' part that they don't try very hard to be writers. Nobody ever criticizes adversely a priest's sermon—when he's within earshot. Other priests would willingly, but they won't sit his sermon out, and so can't claw it later. Accordingly when his MS. comes back to him, he's shot through both wings and attempts no more flights.

One layman editor wrote to a would-be priest author: "I'm sorry that your stuff doesn't fit into our paper." Now, all writers know "stuff" is an accepted word in newspaper circles for MSS. The priest shot back this furious answer: "Stuff! how dare you use such a word about my composition!" And believe me or not, it was stuff and badly woven stuff at that. Another fledgling priest had the good or bad luck to gain admission into an odd type of secular magazine. That priest specializes in a certain line. He knew what he was writing about in that one instance, and the editor was canny enough to see that. A check drifted in for 200. But the priest in two years since has never had another article accepted. That priest won't "stoop" to write for Catholic magazines, because he pulled such a big price for his first (and only) article. And it's not unlikely that his work may never appear again. His first success was too great; really just a streak of luck. He can't stomach rejection slips, and that's what a writer's daily bread is salted with.

Secular magazines have a "line," and the writer must toe it or get out, or rather not get in. And we priests are touchy. Our high office and the adoring laity have molded us that way. Sometimes it's a blessing to have a cranky bishop.

So I'm the last one to blame priests for not writing. It's a woeful career. We'll all land in purgatory soon enough. Why taste its urging during our mortal span? Our fellow clergy will hoot with laughter about our written failures and observe a solemn stillness if our pen succeeds. Why make ourselves a fixed figure, cabin'd, cribb'd, confin'd, bound for their slow, unmoving, scornful finger to point at?

The money returns are small to us who are accustomed to generous purses when we celebrate anniversaries or fall sick. The game financially isn't worth the candle. Writers fully understand what Job meant when he sighed in vain that "he himself that judgeth would write a book"; God save us all from our priestly friends when our clerical pen dares to write one!

Churches, Missions, Schools—in Vain!

"Ah, the press! Its importance is not yet understood. Neither the faithful nor the clergy give it the attention they should. The old sometimes say that it is a new work and that in the past souls were saved without troubling themselves about newspapers. In the past! In the past! But these short-sighted people do not consider that in the past the poison of the bad press was not spread everywhere and that in consequence the antidote of good newspapers was not equally necessary. The question is not about the past. We are not living in the past; we are living today. Very well, then. It is a fact that today the Christian people is deceived, poisoned, and corrupted by impious newspapers. In vain will you build churches, preach missions, found schools: All your good works, all your efforts will be destroyed if you cannot at the same time wield the defensive and offensive weapons of a press that is Catholic, loyal, and sincere." —Pius X.

Godless Youth

The editor of the New York **Times** recently analyzed a poll taken among 50,000 children attending public schools in New York City, and the analysis is amazing. It discloses that only 16,000, or one-third of the total, ever heard of the Ten Commandments. Then, from other sources of information, it observed that only twenty-five per cent among the 49-million youths of America have ever been inside a church.

Our Lady's Salesman

Bing "came quietly" for Father Peyton...

Mr. Joseph A. Breig

THE secret of Father Patrick Peyton is simply simplicity. He is six feet four and thirty-odd, but in personality and faith he is still the little boy who used to kneel for the evening Rosary with his father and mother and eight brothers and sisters in their poor house in County Mayo. When he tells the story of his life he tells it all, the good with the bad, as a child would; and when he talks of the Blessed Virgin Mary, you realize that he does not merely love her, he is in love with her. He comes so near to making her visible that you feel like kneeling; and in that mood you can hardly do otherwise than to resolve, as more than a million families in America have resolved, to say the Rosary daily as Father Peyton requests.

It takes a simple and towering faith for a young priest with ordination new upon him to decide in this unpraying age to persuade 10,000,000 families to institute the daily Rosary. That was Father Peyton's promise to Mary in return for her graciousness in curing him suddenly of advanced tuberculosis, and in something like four years he has made a satisfactory start toward keeping it. The spark has been struck, and the fire has started. If Father Peyton were two men, he couldn't grant all the requests for addresses on the Rosary which flood from all over the country into the headquarters of the Family Rosary Crusade in Albany, N. Y. The fact that his superiors in the Congregation of the Holy Cross have promised him two additional priests tells the story of the progress of his work.

It began, as such movements usually do, before Patrick Peyton was born. It began with a father and mother who never, from the day of their marriage, allowed a day to pass without reciting the Rosary. If there were visitors, the visitors knelt too. And Father Peyton recalls humorously that as time went on, his father collected a train of special prayers following the Rosary which took longer than the beads. Mindful of the limits of children's endurance, he advises parents against following this example. The Family Rosary, he says, is enough; let the parents say the "specials" themselves.

Flirtation With the World

Working in the fields as he grew through boyhood into adolescence, young Patrick Peyton felt often the gentle but in-

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sistent tugging of the vocation to the priesthood. And he dug in his heels and resisted. There were other things he wanted to do. There was wonderful America in the distance, with its bright lights and material achievements. Patrick Peyton said no to God; or at least, he said "Wait a while."

The day he left Ireland for the United States, he knelt at his father's feet, received his blessing, and promised never to forget God. Two of his sisters had preceded him to America, and had arranged that he should work at the Cathedral in Scranton. But by this time the lights of the new world were even brighter in his eyes, and he refused the job. He went to work in the coal mines instead. Patrick Peyton was determined to have a flirtation with the world. Fortunately, he reckoned without three women—the Mother of God, his own mother, and his sister Nellie. It was no mere flirtation for them. Their love was for keeps—for eternity.

It was not until much later that Patrick Peyton learned that Nellie had consecrated her virginity to God for the intention that her brothers should become priests. He knew only that the tug-of-war between him and God went on until at last he yielded, quit the coal mines, went to work at the Cathedral, and finally started his studies for the priesthood. His brother Tom, who had followed him to Scranton, followed him also to the Cathedral and then to Moreau Seminary at the University of Notre Dame. Nellie died in the year of their ordination, sending from her death bed the message, "When you become priests of God, I want you to be good priests like Jesus Christ."

His Miraculous Cure

Before that, however, Patrick's studies had been interrupted by tuberculosis. For a while, he concealed the hemorrhages which rose into his throat in the night, but at last he went to a hospital. The x-rays showed advanced tuberculosis, and he was told to prepare for an operation to remove part of his ribs and collapse the lung, because adhesions precluded simpler methods of treatment. One night in his hospital room he was visited by a priest who said to him, "Why don't you ask the Mother of God to cure you?"

"I have asked her," replied Patrick Peyton, "and I think this is her way of answering. I think the operation will make me well."

"Nonsense," snorted the priest. "She can do better than breaking your back to cure you. Talk to her, man, talk to her! She's a woman, and she loves it."

That night Patrick Peyton "talked to her." A day or two later, he got out of bed and asked the doctors to take another x-ray. He told them he felt that he was well. Their answer was to suggest that he stop talking nonsense. There was no question about the diagnosis, they said; he had advanced tuberculosis and

could not possibly get well except through an operation and a long period of idleness. Father Peyton went privately to another physician and had x-rays taken. The photographs showed no trace of tuberculosis.

There was one more thing that Patrick Peyton wanted from Mary. He wanted to be ordained with his brother, despite the time he had lost. He "talked to her" again, and barely in time, the necessary dispensation arrived from Rome. Not until he and Tom had become priests of God did they learn that almost on the day of their ordination, their mother had died in Ireland; and that she had fallen ill at the time of Patrick's extraordinary cure. She, too, had offered her life that her sons might be priests; and the offering had been accepted.

Building on the Rosary

Now young Patrick Peyton did some deep thinking. His life and his priesthood had been given to him by the Mother of God; what return could he make for them? He was minded at first to crusade for daily Mass and Communion and the Rosary, but as he prayed and meditated, the conviction grew upon him that he should not ask people to run before they learned to walk. The Rosary, he felt, would be enough to hope for as a beginning; and the Rosary would lead to the Mass.

With the permission of his superior, he launched the Family Rosary Crusade. The first letter was mailed with a borrowed three-cent stamp. In the four years since then, he has published and mailed millions of pamphlets, travelled the nation over, and spent thousands upon thousands of dollars. It is his motto that nothing is too good for the Mother of God; and proceeding upon that theory, he depends upon her Son to send the money. Her Son does so.

Extraordinary things happen to Father Peyton. In the winter of 1944-45, he conceived the thought of a nation-wide radio Rosary broadcast. The question was, how dramatize it so that it would receive the attention it deserved? One night in his office in Albany the idea he needed came to him. He took up his telephone and asked the long-distance operator to connect him with the family in Iowa that had lost five sons in the sinking of one warship—"You know, operator, the Sullivans?"

Within 30 minutes, he had the promise of the Sullivans to come to New York and recite the radio Rosary. Meanwhile, he was peddling the idea to the networks. He got the radio time through a Jewish woman radio executive, and the program planning from a Protestant station-owner who dropped everything else and concentrated his entire organization on the project. This Protestant did so despite the fact that two of his children were seriously ill, and he was profoundly worried about them.

One of the children, in fact,

had been given up by the doctors. Father Peyton says simply, "Our Lady made her well. Our Lady is the most cultured woman in the world. She never forgets those who do something for her."

There is a newspaperman friend of Father Peyton who shares his confidence in the Mother of God, and who wrote in response to a request for advice about publicity for the Rosary broadcast, which had been scheduled for May 13, Mother's Day, "You needn't worry too much about publicity. God will do something to call attention to the first nation-wide broadcast of His Mother's Rosary."

A Focus of Coincidence

God did, indeed. He brought about the surrender of Germany in time to have President Truman and Prime Minister Churchill proclaim that Sunday, that Mother's Day, as a double national day of thanksgiving to God for victory and the end of the war in Europe.

Father Peyton could not have anticipated that; nor did he realize when he selected the date how richly symbolic it was. It was not only Mother's Day—it was also World Sodality Day, the anniversary of the consecration of the United States to the Immaculate Conception in 1848, and the anniversary of the first appearance of Our Lady of the Rosary to the three shepherd children at Fatima, Portugal, in 1917. Nor is it perhaps without significance that the day was also the Feast of St. Robert Bellarmine, whose writings had so much to do with laying the philosophical foundation for our American form of government.

Radio executives said that the Rosary program was the best-publicized broadcast in history. Father Peyton sent out hundreds of newspaper stories, 200,000 pieces of mail-advertising, and hundreds of telegrams. The response from the listeners was tremendous. Catholic America—and not alone Catholic America—was deeply impressed.

Father Peyton had the same experience when he asked Monsignor Fulton J. Sheen to do something on the air for the Rosary. Monsignor Sheen replied that he had long wanted to offer his listeners free Rosaries, but hadn't been able to purchase a supply. Father Peyton prayed and worked, and assembled 12,000. Monsignor Sheen thought that would be enough. Never had his radio mail exceeded 10,000 for one broadcast.

Birth of the Evening Program

But 50,000 listeners wrote for the Rosaries.

By this time, Father Peyton had conceived an idea so big that it frightened him. He wanted a weekly half-hour on a national network for a continuous Rosary broadcast. He mentioned it to a radio executive, who said flatly that there wasn't a chance in the world of getting the time.

"Supposing," said Father Peyton, "I were to get fifty of the biggest movie stars in the coun-

try to agree to dramatize the mysteries of the Rosary—the life of Christ and His Mother with prayer as the background?"

The executive was electrified. "If you can do that," he said, "I'll either get you the radio time or retire from business."

Father Peyton did nothing about it . . . then. He wanted to go to Hollywood, and he didn't want to go to Hollywood. He was afraid he'd be wasting his time . . casting pearls . . .

One day a young Sister, her face beaming, came into the headquarters of the Family Rosary Crusade in Albany and said, "Father Peyton, we've got those reservations for you."

"What reservations?" asked Father Peyton.

"The reservations to Los Angeles," the Sister replied. "Didn't you telephone to our Mother Superior and ask her to get plane reservations for you?"

He hadn't. But some one had. Mother Superior, the Sister recalled, had been puzzled at the time. "How does Father Peyton know me?" she had asked. "Why does he ask me to get reservations?" The other Sisters had said, "No matter, Father Peyton must be needed in Los Angeles. We must get the reservations for him."

And get them they did, in spite of war-time priorities. Father Peyton, still with misgivings, boarded the plane at the appointed time. He reached Los Angeles at his wits' end. Where should he go? To whom should he turn? He said a prayer to "God and Mary," stepped into a taxi, and told the driver to take him to the nearest church.

The cabbie disobeyed. He passed one church, and stopped at another. Father Peyton went in and knelt. When he saw another priest walking down the aisle from the sanctuary, he followed him outside and spoke to him.

That Sunday, he found himself, through the other priest's efforts, preaching in a church frequented by movie stars. After each sermon, he waited in the sanctuary, and one by one they came to him, the people whose faces are familiar all over the world!

Don Ameche, Lou Costello, Charles Boyer, Margaret O'Brien, Maureen O'Sullivan, Joan Leslie, Irene Dunne, Ingrid Bergman, Loretta Young, Jimmy Gleason, Ruth Hussey, Roddy McDowall, Lloyd Nolan, Maureen O'Hara, Dick Haymes, June Haver, Jeanne Crain, Jack Haley, Edward and William Gargan, Cesar Romero, William Bendix, Joe E. Brown, Gregory Peck, Shirley Temple, Gary Cooper—

So ran the list of those who signed a contract, promising, for the glory of God and the peace of the world, to help promote the Family Rosary to guard American families from the dangers of the age. "I wish," said Frank Sinatra when he heard Jimmy Gleason talking about it, "I wish I could get on that program."

A contract was mailed to him, and he signed.

And Pedro de Cordoba, famous for his roles in Lenten plays, pledged himself as narrator.

Success With Mutual

Back to New York then went Father Peyton to ask for the gift of thirty minutes a week on a nation-wide network. At the time this is written, he is assured of the time for at least twenty-six weeks, and is planning a program which, instead of limiting itself to the Rosary, will promote family prayer and will appeal not only to Catholics, but to all men, women, and children of goodwill everywhere in the world to kneel together each day and ask for the blessing of God on this troubled and imperiled human race of ours.

It was probably Bing Crosby who, by his presence on the Mother's Day broadcast, put the big idea for the weekly program into Father Peyton's head. After he had arranged for the Sullivans to recite the Rosary, Father Peyton wondered who else should be on the program. As soon as he had done with the Sullivans, he lifted his telephone, got Crosby on the line, and said to him:

"My name is Father Patrick Peyton. I'm a priest of the Albany diocese, and I want you to do something for the Mother of God."

Crosby "came quietly."

There was one more personage whom Father Peyton wanted for that broadcast. He wanted Cardinal Spellman. But the Cardinal — then an Archbishop — was a busy man. He hesitated to approach him. One day his telephone rang, and he was asked whether he could make room on the program for the Archbishop.

At the root of these successes is prayer. Father Peyton himself is a prayerful priest. Near his home there is a grotto shrine of Our Lady of the Rosary. Father Peyton has a key, and often he is found there alone at night.

Before he will write anything about the Rosary, he asks everybody to join him in prayer that Our Lady will make the words her own. When he was writing the pamphlet, "The Story of the Rosary," he said a prayer with every paragraph that it would be exactly what the Blessed Mother wanted.

Later, when he was asked by Father Daniel A. Lord, S.J., who had written the article, he replied instantly, "Our Lady."

For more than a year, the girls at St. Rose College, Albany, have been reciting a perpetual Rosary for the success of the crusade. Of late they have been joined by girls in other Catholic colleges.

Visiting Pittsburgh not long ago, Father Peyton told of his plans, and asked the girls assembled at a four-college conference whether they would raise $12,000 to finance one broadcast in case he was to pay for the radio time.

A young woman from Cleveland took the floor, announced that she had been promised an automobile for a graduation

present, and pledged the money to Father Peyton instead. Another girl immediately made the same offer. The money was raised in short order, to the amazement of the teaching sisters at the four institutions.

A Consecrated Salesman

Father Peyton calls himself "a salesman on the road for Our Lady." Certainly his cure from tuberculosis was thorough, because he drives himself in a way that would kill many a man. Sleeping—or rather not sleeping—night after night in Pullmans when he can get a berth, and in coaches when he can't, he holds himself to a schedule of which the word "arduous" seems only weakly descriptive. Exceedingly shy ordinarily, he sheds all his diffidence the moment he begins to speak of "God and Mary." At such times he becomes what a radio executive called him, "a born salesman."

His height, his diffidence, his wide grin, his boyishness, his simplicity and his rich Irish brogue open wide the doors to the hearts of Americans. Curiously, however, his appeal is not so much to the heart as to the intellect. He himself touches the sentiments of his hearers, but his words are directed to the mind and the will.

"The Rosary," he will say, "takes only ten minutes out of twenty-four hours every day, and only the Mass, only the sacraments are more powerful. A home is safe if members of the family—father, mother, sons and daughters—kneel together and pray the Rosary.

"The secret of the faith of Ireland is the manner in which its men and women walk the road of life with God and Mary. When a person enters a house in Ireland, he says, 'God bless all here,' and the answer is 'God bless you too.' If he says, 'It's a great day today,' the answer is, 'Yes, thanks be to God.'

"The only hope we have in America for peace in our hearts and our homes is to get Mary to go to God and say 'I love America. I want peace in America.' The surest way is to let her look down and see you kneeling ten minutes a day saying her Rosary.

"No one more than the devil knows the power of that prayer to keep alive in the hearts of fathers and mothers the belief that every child is a blessing from God. It is not old-fashioned. You have it in your power to make it the conventional thing."

America, Father Peyton believes, has a tremendous destiny. She will reach that destiny if Catholics will say the Rosary. Civilization, as he sees it, is simply an expanded family. The Rosary will save the family, the family will save civilization. It is as simple as that. And he is doing his bit, along with the many other Knights of the Rosary who have sprung up almost spontaneously in this country, to see that not only civilization is saved, but what is much more important, souls also.

Segregate the Black Christ?

J. E. Coogan, S. J.

Strike till the iron's hot!

AS never before in the history of the Church in America arise appeals of the Negro for Catholic truth. In ante-bellum days, held enslaved in regions largely Protestant, with little choice he commonly embraced some form of the Protestant creed. Today dissolving Protestantism is leaving an ever greater number of Negroes unchurched or but lightly bound, ready to embrace a more Christian faith if one is to be had. The process has of course been developing for many years, but it is only recently that we have had in our country the leisure or the resources to attend in a large way to Negro religious needs. The greatly reduced Catholic immigration during the past twenty years has made possible such assimilation and integration of the foreign-born into American life that they no longer require the herculean labors of former days. Hence the religious plight of the Negro is attracting unparalleled attention.

The Acceptable Time

Pastors laboring in Negro districts report convert classes limited only by the time and facilities at their disposal. "No, I'm not a Catholic, but I sure would be glad to be one," is a frequent reply to the parish census-taker. Schools opening for the Negro are filled before the paint is dry. One which opened some years ago in a corner of a half-ruined warehouse had four-hundred children on opening day, although at the time even desks were lacking. Last year the one Negro Catholic school in a large Northern city was forced to turn away three-fourths of the applicants for sheer lack of room; this year it had already turned away four-hundred for whom no seats could be found ten days before the opening of classes. Surely now is the acceptable time for the Negro's conversion. If the chance is lost it may never return, at least not in our generation. How the opportunity is to be met is a matter of the most critical importance.

That Catholics should welcome this promised accretion is of course a matter of faith and common decency. When Christ declared, "I am the vine, and you are the branches," He made no race distinction. Nor did He when He made His own the cause of the last and least. Neither did St. Paul exclude any race from Christ's mystical body; for him there was "neither Jew nor Greek, neither bond nor free, . . . for you all are one in Christ

Jesus." Mother Church herself has sacrificed too many of her best on the missions of the Dark Continent to permit doubt of her burning interest in the conversion of the race. Negroes of our own land have of late been assured of special interest and appreciation by our present Holy Father and the National Catholic Welfare Conference. It was therefore impious to doubt the Negro's welcome among us; there is question only of what form that welcome should take.

Second Class Catholics?

Should the Negro race be admitted to full fellowship in the faith, sharing equally in all religious privileges with the whites, being received on his merits as an individual, with no suggestion of racial discrimination? Or should he be admitted as a reserved case, second-class Catholic, Jim Crowed beneath a color line? Shall he think himself an expendable, a pariah in our parish churches, shrinking from the white man's presence? Must he feel himself almost an intruder at the parish communion rail, taking an apologetic place at the end of the line, fearing—as Elizabeth Adams (*Dark Symphony*) says of herself—to be passed up even by the Christ-bearing *alter Christus?* Must even such a child of grace as she be excluded from any part in parish love-labors about the altar? Is the eucharistic Christ intolerant of such gentle ministering except from the fair of skin? And shall our seminaries remain locked against the race as though it lay outside Christ's redemption; shall our convents—even of contemplatives hidden with Christ from the world—deny the timid knock of a spouse "black but beautiful"? Shall our hospitals give this race but left-handed service at best, with no Negro physician on the staff, nor even brown-skinned maiden among the white-clad angels of mercy? Shall our school doors open not at all or only rarely and grudgingly to children of the darker race? Must the mass even of our Catholic colored children frequent the Christ-less halls of Horace Mann in search of education, despite the canon law rejection for Catholics of any but a Catholic school? Shall Negro-haters of whatever creed continue to avoid for their children interracial association by sending them to Catholic schools? Only if we—and Christ—are content that but one American Negro in fifty should be Catholic, but one Negro in seven-hundred thousand a Christian priest, may the Negro be offered such skimped and rationed Catholicity. Only if we are content to yield the lead in American interracial cooperation to Protestants and the C.I.O.

A Devastating Reply

Intolerance of group for group is being dealt a body blow in our country today through revulsion from Nazi racial theory; today Mayflower, D.A.R., old-

line Americans are finding it more difficult to despise Ellis Island Americans, the Koboskis, Wiesoreks, and Polombos, whose names so nearly filled the war casualty columns in the press. We Catholics therefore will be in step with a national trend if we scorn segregation in the Church. On the other hand, we are giving aid and comfort to intolerance when we stigmatize a race: "When will the American Federation of Labor cease discriminating against the Negro?" a group of priests recently asked a Federation official. "When the Catholic Church ceases discriminating," was the devastating reply.

There was a time when Catholics in America were admittedly first in their racial appreciation. Until Reconstruction days Catholic zeal for Negro religious instruction, Catholic color-blindness in admitting to full religious fellowship, were a standing rebuke to Protestants. In Maryland, "The Catholics admitted the colored people to their churches on equal footing with others when they were driven to the galleries of the Protestant churches. Furthermore, they continued to admit them to their parochial schools," the Negro historian, Dr. Carter Woodson, reminds us. It was, he says, the zeal of Catholics for the Christianizing of the Negro that shamed the Puritans to imitation; these "like the Anglicans felt sufficient compunction of conscience to take steps to Christianize the slaves, lest the Catholics, whom they had derided as undesirable churchmen, should put Protestants to shame."

Borrowing Trouble

This more generous welcome given our Negroes in earlier days is still extended them commonly in Latin America, except where Yankee intolerance has been carried to them by the movies and by Yankee visitors. We Americans may smile at these southern lands as "banana republics, unfit for democracy," but in race relations they are far more democratic and Catholic than we. In all walks of life, even among the most prominent of the Catholic clergy, are found men who in our country would be racial pariahs. Latin Americans have largely maintained their Catholic conviction of racial oneness in Christ, whereas American Catholics have *borrowed* heavily of what Dr. Woodson has called Teutonic Protestant intolerance.

This deterioration in our Catholic racial appreciation is largely a minority's reflection of the intolerance of the Protestant majority. We Catholics were ourselves notably suspected as un-American, especially in the South; and to win acceptance took on the racial attitude of our neighbors understandably embittered because of the overwhelming losses of the Civil War. (A Southern missionary priest has recently complained that the most racially intolerant of his

fellows are foreign-born who to win acceptance and status perhaps unconsciously outdo the native-born; out-Herod Herod.) Many northern Catholics are today heirs of the racial intolerance of their immigrant fathers, resentful of Civil War drafting or of Negro economic competition.

Negro Saints

When Catholics are asked to justify their modern insistence upon racial religious segregation, they labor heavily to explain why the traditional Catholic inclusiveness, the mystical body, vine-and-branches Christianity does not apply: the Negro's morals for one thing, they say, put him beyond the pale. This despite the fact that twenty-five blacks have been in modern times raised to the honors of the altar, whereas no native-born white of our land has been so honored in its history of four centuries and a half. And where the Negro is morally below par, is it not often our fault? "Teach a child to despise himself and feel rejected, and you have a problem child; teach a race to despise itself and feel rejected, and you have a problem race." During two centuries and more of slavery the legal status of Negro mating was that of concubinage rather than of valid marriage, and violation of a slave woman was at most trespass on another's property. If therefore the Negro, so conditioned, today fails at times to observe the legal formalities of marriage, omitting either the white man's short form ceremony (60 seconds) or the long form (90 seconds), is this surprising? That the Negro, given a decent chance, often rises to heights of Christian virtue, both the Church's honor roll and priestly experience leave no doubt. One of the highest tributes possible to the purity of a people was spoken a few years ago among us by a missionary returning from so-called Darkest Africa.

Another reason urged by some Catholics for religious racial segregation is that the Negro is unclean. White friends of Negroes given half a chance know how cruelly untrue this charge can be. Where it is true, inculpable ignorance and grinding poverty are frequently the reason. Add to this the loss of self-respect consequent upon being generally despised, and there is little left to explain. We Catholics would here prove more understanding and sympathetic if we recalled how recent it is that our own kin were being contemptuously referred to — unfairly again—as Wops, Bohunks, yes, and even Shanty Irish, who "kept the pig in the parlor, they of the dirt and the brogue."

Behind all these arguments for racial religious segregation, and perhaps more potent than them all, is the fear of interracial marriage: "Would you want your sister to marry a Negro?" It seems strange that even

priests should use this dread of racial crossing as a justification for the most demoralizing religious deprivation. As though the races were not originally one, and we all sons and daughters of an original pair. Some Catholics in their determination to create a diriment marriage impediment overlooked by Mother Church, would refuse thirteen million Negroes the Catholic religious decencies. In Latin America there is no such shrinking from interracial marriage; good Catholics there prefer that racial merging should be on a sacramental level rather than on the level so notorious in American history. And speaking of Negro-white marriage, it is helpful to remember that in America one may be legally a Negro although with but one-eighth or less of that blood. He may in fact be fairer of skin than many an intolerant white.

Off The Point

However, while neither theology nor biology is opposed to interracial marriages, in America they are so generally ill-omened that good sense forbids them. But is interracial participation in canon law religious rights and privileges to be therefore denied? The fact is that such race association, where had, as for example in public schools, so commonly ends at the door that the consequence of interracial marriage is almost unheard of; such marriages are rather the result of thrill-packed night-life, haunting the black-and-tan hot spots, than of responsible daylight association. One thoroughly familiar with the race question hears with a sense of futility this perennial "your sister marry a Negro" objection coming even from men who might be expected to know better.

But what then can we do to improve the race situation in the Church? If nothing like a parish caste is tolerable among us, if we want no second-class Catholicism, how can religious interracial parity be made to work? By making our people fact-minded instead of myth-minded in race matters. By emphasizing the facts of race and race relations in all our schools, from the seminaries and universities down through the grades. By frequent instruction of the laity from a racially informed clergy of the scandal now consequent upon racial religious discrimination. By a courageous insistence that there be no racial discrimination in Catholic institutions.

Don't Rock the Boat

"Oh, the timidity of the virtuous," a thoughtful priest recently exclaimed. In an earlier day that was not so. In the days when the foundations of Christendom were being laid, churchmen were the radicals, fighting the battles of the "have-nots" against the "haves." Today the watchword of churchmen too often is peace, quiet, conservatism, respectability, don't-rock-

the-boat, especially the Bark of Peter. The consequence is that such conservatism has left us with much less to conserve. It is an ordinary observation that we have in Europe lost the working class, through our failure to make their cause our precious own. Here in America the situation is not yet so critical, but the road of compromise respecting the rights and dignity of the poor of whatever race is surely the same tragic downhill road.

Regarding Catholic efforts to adjust this matter of race, so emotionally charged and so complex, complaints will of course arise no matter what course is taken; but why not, for a change, let the complaints come from the minimizers of what it means to be a Catholic, to live the Way of the Cross, to do unto Christ's little ones as we would do unto Him? Today the complaints are coming from men and women who expect more than mere expedience from priests of Mother Church. Thus the present bitterness of the president of Howard, the national Negro university. Of the Catholic Church in the United States he says:

> In view of your numbers and tremendous power you have been disappointing. You have behind you the finest organization and the example of noble devotion. But for the majority of educated Negroes, you do not exist.

"But the time is not yet ripe" protest pastors even of centennial churches, oblivious of the fact that for fallen nature the time for sacrificial action is never ripe—until it is rotten. In many respects—and very particularly among the leaders of the Negro race—the chances for most effective Catholic action are already worsening. If in some respects the time is premature, what are we doing to ripen it? "Strike when the iron is hot"? "Strike *until* it's hot." Surely that has been the more honorable story of the apostolate of the Catholic Church.

The Pope and the Jews

I wish to take this opportunity to pay tribute to Pope Pius for his appeal in behalf of the victims of war and oppression. He provided aid for the Jews in Italy and intervened in behalf of refugees to lighten their burden.

His sense of compassion and sympathy toward oppressed peoples constitute the finest expression of humanitarianism. I am sure that all of us deeply appreciate the concern and interest which the Pope has manifested in the plight of our fellow-Jews in need of homes.—William Rosenwald to a meeting of United Jewish Appeal for Refugees, St. Louis, March 17, 1946.

Movies for School and Parish

Louis A. Gales

A new means of painless indoctrination

THE unlimited possibilities of motion pictures for religious instruction were emphasized by Pope Pius XI in his Encyclical *On Clean Motion Pictures* (1936). When the Holy Father stated that the motion picture "teaches the majority of men more effectively than abstract reasoning," few people had any realization of how widespread the use of the motion picture for education would eventually become.

During the war the use of 16mm. educational films made rapid progress, and today dealers, producers and educators are cooperating to harness the experience gained. Much of the correspondence I now receive from people interested in visual aids has attached a neatly embossed design with a picture of a "ruptured duck" and the slogan "Ask the man who wears this what 16mm. sound films have meant to him in teaching, training and entertaining."

Protestant church groups have been quick to appreciate the possibility of 16mm. motion pictures which they use to increase church attendance and Sunday school classes. The response has been so eager that today there are five different companies producing Protestant educational films.

Although Catholics seem to be somewhat slow in getting into this field of visual education we can be reasonably sure that once a program has been outlined our schools will be in front. Several years ago our Catechetical Guild Educational Society assisted in the production and distribution of several 16mm. motion pictures. Our first experience was not entirely successful, and wiser heads advised that any organization which had to depend upon the Catholic demand for its film outlets was doomed to failure.

We maintained our conviction, however, that the time was not far distant when there would be a great demand for Catholic educational motion pictures. Past experience with the *Catholic Digest* and the Catholic comic-type magazine *Timeless Topix*, had indicated that most successful secular educational approaches sooner or later could be adapted to the Catholic field, and that an "in season and out of season" promotion campaign eventually would make people conscious of the place of motion pictures in religious education, and our program a success.

Father Gales is founder of "The Catholic Digest," "Timeless Topix," The Catechetical Guild, etc.

This year we felt that it was time to start work on the project, for thousands of surplus government projectors were thrown on the market and peace-time production of new models hit a new high. Dealers report that Catholic schools and parishes are buying one-third of all the new machines. Obviously, then, Catholic films are needed if the machines are to be used properly. We surveyed the market completely and found that there are numerous Protestant motion picture companies such as the Harmon Religious Motion Picture Foundation, the Religious Film Society, Biblical Photoplays Incorporated, the Missouri Synod group and the successful Cathedral Film project of an Episcopal minister, the Rev. James K. Friedrichs.

In studying the field we could find no group making Catholic motion pictures exclusively. Mr. J.H.S. Foster of San Antonio, Texas, has made a Mass film, the Maryknoll Missions and Servite Fathers of Chicago have made several films, but there is no Catholic company with a definite program of pictures scheduled month after month. There are listed in the catalogues of the leading motion picture distributors approximately forty different films listed as Catholic. Only about thirty of them are truly Catholic and many of these were pictures originally produced as entertainment, but because of the teaching value now listed as educational. Several of these films are in foreign languages with English subtitles and most of them are decidedly inferior in quality.

The next step in looking over the market was to try to discover how many schools actually had projectors. We sent a postcard to all Catholic schools in the United States asking the principals to check the type of equipment that they had available. The response was far better than we had expected and indicated that 50 per cent more schools had equipment for motion pictures than had film-strip and slide projectors. This was rather startling for it has been always assumed that the best Catholic market was for film strips and slides. But here were figures that proved that there was a definite field for Catholic motion pictures.

"Guardian Films"

The thousands of new projectors coming on the market every month and the increased interest in motion pictures on the part of teaching nuns and priests resulted in our decision. It was then that "Guardian Films," a division of the non-profit Catechetical Guild Educational Society, became a reality—at least on letterheads.

A goal was set. Ambitious, but practical, its aim is: to promote a nationwide Catholic theater chain in parish and school halls; to produce for these schools and parish halls at least 52 pictures a year; to make these movies so entertaining, so tech-

nically excellent that people will go to them, not of a "sense of duty," but for enjoyment and real profit; to impress Hollywood, through box-office competition with the need of producing more movies conforming to Christian principles.

To produce our first movies we engaged Fanchon Royer, president of the Catholic Film and Radio Guild—a convert who is devoting all her time to educational and religious productions.

We had so many ideas for pictures that we didn't know just where to start. Finally, it was decided that our first films would be an ambitious series of forty to fifty minute sound pictures in full-color on the contribution of the Church to the growth of America, as pictured through the lives of outstanding Catholics. Catholicism had its beginning in this hemisphere in Central America, so the Spanish era was picked for the theme of the first four motion pictures.

Miss Royer was well acquainted with South America, for she had in the past made a number of films with Spanish backgrounds including *Mission to America, Mexican Miracle, Day of Guadalupe, Colonial Guatemala, Guatemala Market Day* and *Major Monuments of Yucatan.*

All films in the present series are scheduled to be shot in Mexico or Guatemala and the difficulties with native extras, backwoods bandits and roads provide a story exciting enough for a motion picture in itself. Because of the many unexpected problems, costs have been about twice the amount budgeted—but the first film was finished in June and is now ready for general release. *Millions Call Him Father* is the title of this full-color, 40 minute, sound picture of the first Christian schools in the Americas, Fray Pedro de Gante. The film is narrated by Pedro de Cordoba and features Jose Crespo, former star of the Madrid Art Theater. Actual sites at Vera Cruz, Texcoco, Tlaxcala, and Mexico City as well as various authentic sixteenth century convents and Churches provide the background of the true story.

The second film in the series, *A Fighter For True Peace* is slated for release in October along with the third picture, *Birthplace of Democracy.* Filming of the second picture was completed in August. This story of Fray Bartolome de Las Casas shows that only a properly setup and administered system of law protecting their rights could save the Indians from unfair exploitation and annihilation. The *Birthplace of Democracy* is the story of Don Vasco de Quiroga who held that the only answer to the Indian problem was economic security. The fourth picture in the series, *The Bell Ringer of Antigua,* is the story of Hermano Pedro de Betancourt who felt that the prime ingredient of any economic improvement must begin with the spiritual reconstruction of the people. To this end

he cared for the sick all day and roamed the streets all night tinkling a silver bell known to all the city of Santiago as Hermano Pedro's call to repentance.

Our past attempts to distribute films through the diocese convinced us that the only way to get an extensive distribution of the films was through secular dealers. Therefore, one dealer has been selected for each locality and Guardian films can be purchased or rented from them.

"Guardian Films" is an expensive experiment. It may be a failure. If it is a success the most we can ever expect to do is break even. If we can do the latter we will continue to do our best to give Catholic schools and parishes the best educational films that it is within our capacity to produce.

Man of Prayer

Word comes from Spain as to Franco's method of encountering difficult international situations.

On one occasion during the war, the German ambassador in Madrid, von Moltke, presented himself before Franco on Hitler's orders and demanded that Spain enter the war on Hitler's side, and that within 48 hours. If not, the German divisions would invade the Spanish peninsula on the expiration of the ultimatum. Immediately the American and British ambassadors, warned of the situation, threatened Franco that the Allied troops would invade Spain from the south if German troops crossed the frontier.

Franco promised both parties an immediate answer. Then he called his personal chaplain and requested him to expose the Blessed Sacrament in his private chapel. There the "Caudillo" remained in prayer for more than an hour.

Less than 24 hours later, von Moltke suffered a stroke.

No more was heard of the German and the Allied threats.

Similarly, when early in 1946 Franco had to reply to a note from the United States, he said to the Minister who presented the note for his signature: "We shall sign tomorrow." "But, Excellency," remonstrated the Minister, "the matter is urgent." "We shall sign tomorrow," repeated Franco. As soon as the Minister had left, Franco again called his chaplain and requested that he expose the Blessed Sacrament. This time he remained four hours in prayer before the altar. Next day he signed the note, and contrary to expectation, it was well received in diplomatic circles throughout the world (except, of course, in Russia).—**The Liguorian.**

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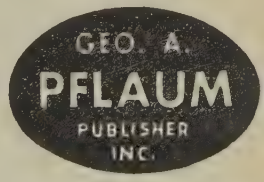

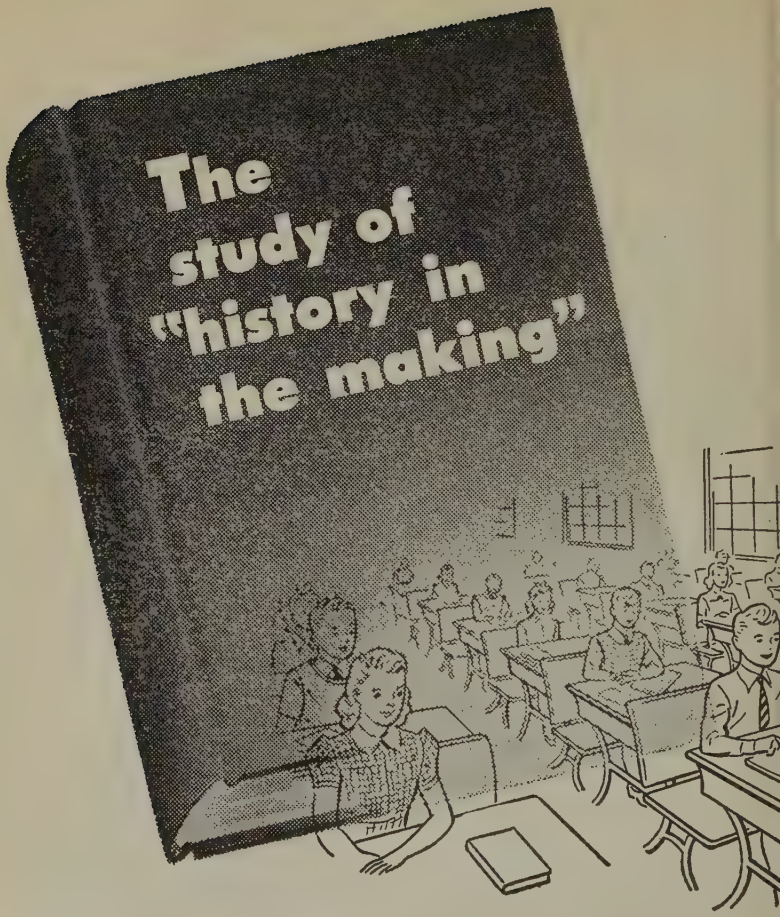
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study of
"history in
the making"

TODAY, the study of current events occupies an increasingly important place in the curriculum, along with history, civics, and citizenship. In Catholic schools, the position of the Church on current affairs is of vital importance. Explaining this position is one of the functions of the three MESSENGERS.

Besides the regular *School* Editions for parochial school pupils, each of the three MESSENGERS is also issued in a special *Confraternity* Edition for the Catholic pupil who does not attend a Catholic school. In these the emphasis is placed on interestingly written material based on the Baltimore Catechism.

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GEO. A. PFLAUM PUBLISHER INC.

The Divine Office

M. Eugene Boylan, O.Cist.R.

Strong meat for those who can take it

ONE could write almost indefinitely on Mental Prayer and Spiritual Reading, but there is another type of prayer which is of capital importance for the priest — the Divine Office. Here again, instead of trying to provide detailed solutions of the difficulties met with—which, to be effective, would have to be varied to meet the needs of each individual case—we intend rather to try to indicate an attitude in which to approach the Divine Office and to be content with making a few suggestions as to details.

Union with Christ

To our mind, the proper approach to the Divine Office, as to all the other points of the spiritual life, is closely connected with a right appreciation of the doctrine of the Mystical Body of Christ. We hope to deal with that subject later; here we must refer to the prayer of the Whole Christ.

St. Augustine speaks of Christ as "one man who reaches to the ends of the earth" (*In Ps.* 142); "There is but one man who reaches unto the end of time, and those that cry out are always His members" (*In Ps.* 85). The Mystical Christ, of Whom we are members, is conceived as extending throughout all space and all time. The "Whole Christ," to use St. Augustine's words—Head and members—may be regarded as one Mystical Person, in the sense that while each member retains his own individuality and responsibility, there is a mutual sharing of merits and de-merits, of prayers and of sufferings throughout the whole Mystical Body. We can call the merits of Christ our own. He has taken upon Himself the shame and the punishment of our sins. There is a sort of *communicatio idiomatum* between the Head and the members.

The subject is too wide and too difficult to be expounded here, and we hope we shall be forgiven for referring the reader to what we have written elsewhere (cf *This Tremendous Lover* and *The Mystical Body of Christ*: Newman Press).

But we must insist that all Christianity consists essentially in an "entering-in" to Christ, a "putting-on" of Christ, an identification with Christ—an abiding in Christ as the branch abides in the vine. And this union is not a mere static thing. It is something vital. Further, the Mystical Christ is Four-Dimensional in the sense that while in the human three-dimensional person, the actions of any member can be referred to the whole

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This is the fifth in Father Eugene's masterly series on the spiritual life of the priest.

person as he exists in a particular moment, the actions of Christ can be referred to, and "owned" by, a member at any time, however distant from the days of Christ.

The Prayer of Christ

The point is that the Divine Office is an entering into the prayer of Christ; it is a putting-on of the prayer of Christ; it is an identification with the prayer of Christ; it is an abiding in the Vine. So that when the priest opens his breviary, he "enters into" the prayer of Christ in a much more real way than a monk coming into choir where the office is being sung "enters-in" to the prayer of the community. It is the prayer of Christ that the priest is praying. Christ is praying in him; he is praying in Christ. He is praying in the name of Christ and in the name of each of His members. In fact in a sense each of Christ's members is praying in the priest and much of the sentiments expressed in the Psalms refer not to the priest but to Christ Himself and to some of His members, whose prayer they express.

Not a Personal Prayer

The Office then is not a *personal* prayer; it is pre-eminently a *Christian* prayer and a *Catholic* prayer—it is the prayer of Christ. To quote St. Augustine:

"We pray to Him in the form of God; He prays in the form of the slave [i.e. ourselves]. There He is the Creator; here He is in the creature. He changes not, but takes the creature and transforms it into Himself, making us one man, Head and body, with Himself. We pray therefore to Him, and through Him, and in Him. We pray with Him and He with us; we recite this prayer of the Psalms in Him and He recites it in us" (*In Ps.* 85).

And elsewhere St. Augustine writes: "Let Him rise up, this one chanter; let this man sing from the heart of each of us, and let each one of us be in this man. When each of you sings a verse, it is still this one man that sings, since you are all one in Christ. We do not say: 'To Thee, O Lord, we have lifted up our eyes,' but 'To Thee have I lifted up my eyes' (Ps. 122: 1). You should of course, consider that each of you is speaking but that primarily this one man is speaking Who reaches to the ends of the earth" (*In Ps.* 142).

Here is the secret of the proper recitation of the Office. It is not so much a question of understanding the words that are to be said, as of appreciating the One Who is saying them. It is not so much a matter of stirring up one's own personal devotion, but rather of "putting-on" the devotion of Him in Whose name the prayer is said. In the unity of Christ, there is no distinction of "his" and "mine." All His is mine! And it is His prayer that I am to say from my breviary, for I am a branch of the Vine that is Christ.

The importance of this way of viewing the Divine Office can

hardly be exaggerated. Once it is properly understood and appreciated, there can be no more room for the usual criticism of the duty of saying the Office: that the text is too obscure to be understood, that the language is unfamiliar, that there is no help or scope for private devotion, that the office is altogether out-of-date and quite out of harmony with the spirit and the needs of the times, etc., etc. Even if these objections were true—which we do not admit— they do not upset the paramount claim of the Divine Office to be *par excellence* the prayer of the priest. There is but one Priest—Christ Himself; we are but participaters in His priesthood. So too, there is one great Prayer of that Priest; and, after the Mass, there is no other way in which we can make that Prayer so much our own, as in the Divine Office.

It is true that the words of the Office do not always apply to our own personal dispositions or circumstances; they may even seem inapplicable to the mood of the moment. But they are intended to have a much wider application than that. They apply to some member of the Mystical Body of Christ in Whose name we are praying. We praise God on behalf of all creation; we thank Him, we beg His grace and mercy, not merely for ourselves, but for all mankind—in a word, for the Body of Christ.

And we must always remember that the Psalms and Canticles which form such a large part of the Office, are the work of the Holy Spirit, Who is the Soul of the Mystical Body. The whole Office is drawn up by the Church, who is the Spouse of Christ and who in this has the special aid of Her Divine Head. So that this prayer itself—apart from the One Who prays—has an intrinsic value that makes it more pleasing to God than any other prayer which human ingenuity or devotion might contrive. When we further remember that the priest says the Office as the official representative of the Church, we see the force of the blunt remark that "When a priest opens his breviary—no matter what sort of a man he may be the Almighty has just got to listen!" The apparent lack of reverence in this remark disappears when we recollect that it is merely a forcible way of stressing the supernatural character of the Office and the "ambassadorial" character of the one who recites it.

A Priestly Prayer

There is no other vocal prayer in which the "priestly" function is so well exercised. A priest may be said to be one who speaks to men in the name of God, and to God in the name of men. In the pulpit and the confessional he does the former; the latter function is specially exercised in the Divine Office. And it must not be thought that this representative prayer is a mere formality, a relic of medievalism,

something which has lost its real significance and is no longer of practical importance.

Let us be quite clear about it: after the sacrifice of the Mass, there is nothing a priest can do for the souls in his charge so effectively as to recite the Divine Office in their name. There is no prayer which comes so near to acting *ex opere operato*, and in which so little is left of the *operans*. It is a putting-on of the prayer of Christ Himself, and our failure to appreciate it is really a result of our failure to have the "mind of Christ" in us.

In this connection, we must never forget the principle we noted in our first article (June, 1946) with regard to the priest's part in the mediation of grace. Despite the infinite merits of Christ's prayers and sufferings, despite the incalculable influence of Our Lady, there still remains something to be "filled-up" in prayer and suffering on behalf of the Church by its members. The Divine Office is *par excellence* the way for each priest to fill up the Prayer of Christ for His Body the Church, and in particular for the priest's own flock.

Of such practical importance is this function, that we would be tempted to think that, if ther be anything wrong in the pa ish, the first enquiry to mak as to its cause, would be to as how does the Pastor say his Mas and Office! That perhaps is a exaggeration, but it contains truth that is often forgotten.

A more practical and detaile discussion of how to say the O fice needs another article. L us finish this one by a rathe daring and somewhat exaggera ed comparison—for the orthodo interpretation of which we re on the theological acumen of ou readers. We might compare th private prayer of the priest t the offering of the bread an wine before the consecration, an the recital of the Divine Offi to the offering of the consecrate species afterwards. It is tru that the difference is not s clear-cut or so complete, bu there is something of "Christ in the Divine Office that n amount of private "devotion" ca achieve. Our Lord's last messag to His priests must never be fo gotten; if we are to bring fort fruit, it must be by abiding i Him. There are few more ce tain ways of abiding in Him tha by saying the Office. If we ap proach it in that attitude, a l of its difficulty will vanish.

God by deferring our hope, stretches our desire; by the desiring, stretches the mind; by stretching, makes it more capacious. . . . Let us therefore desire, for we shall be filled. Let us stretch ourselves unto Him, that when He shall come, He may fill us. 'For we shall be like to Him: because we shall see Him as He is.'—St. Augustine.

Worship and the Sacraments*

Lon Francis

Ignorance of Church History leads to error

DR. OSCAR THOMAS OLSON, pastor of the Epworth-Euclid Methodist Church in Cleveland, Ohio, and holding degrees from Albion, Western Maryland, and Mount Union Colleges, writes on "Worship and the Sacraments" for the Symposium on Protestantism, whose separate articles we have been analysing in this periodical for priests and seminarians.

Dr. Olson attempts, but finds it very difficult to make out a case against the Catholic Church in his paper. He admits that the Catholic way of worship can definitely be traced back to the second century, and that even today most Christians—the Romans, the Greeks, the Orthodox—follow it. As a Protestant, however, he has to declare it to be wrong, or at least to have become mixed up with superstition.

He contends that "after twenty centuries of history we see within Christendom two general types of religious expression: a religion of authority and a religion of the spirit.

". . . Catholic Christianity is the religion of authority. It mediates its salvation through the Sacraments." That way, he says, has always been challenged by Protestantism, which "seeks to witness, with the emphasis of Jesus, for the religion of the spirit." Then he observes that "the chief difference between Catholic and Protestant worship is seen in the differing emphasis upon the *word* and the *Sacraments* as the "means of communion with God."

All through Dr. Olson's article, the Catholic senses "dislike" rather than "disproof." The priesthood, in Dr. Olson's eyes, was an afterthought. It became necessary for the conduct of worship the Catholic way, while worship was intended primarily to be private. If, as Dr. Olson observes, the Mass can be traced to the second century then, according to St. Irenaeus, who lived in that century, "whatever practice was followed in the second century by the Church of Christ could be traced directly to the Apostles." This saint wrote as follows:

"It is not from others that truth is to be sought, which may be readily learned from the Church. For to this Church, as into a rich depository, the Apostles committed whatever is of divine truth . . . If there be any dispute on a point of minor importance, must we not have re-

* **An analysis of the fourteenth article in the Symposium on Protestantism, prepared by "27 eminent Protestants."**

course to the most ancient churches, where the Apostles resided, and from them collect the truth? And had these Apostles left us nothing in writing, must not we then have followed that rule of doctrine which they delivered to those to whom they entrusted their churches?"

Another second century writer, Tertullian, wrote in his work *De Praescriptione* (Chap. VII):

"We are not allowed to indulge our own humor, nor to choose what another has invented. We have the Apostles of our Lord for founders, who were not themselves the inventors nor authors of what they have left us; but they have faithfully taught the world the doctrine which they received from Christ. Therefore, if an angel from Heaven should preach another Gospel, we would say anathema to him."

One would think that Tertullian was arguing with modern Protestants, because he tells them that instead of getting their knowledge of Christ's teaching from the Scriptures they should get it from the Church to which the Scriptures belong.

"What will you gain by recurring to Scripture, when one denies what the other asserts? Learn rather who it is that possesses the faith of Christ; to whom the Scriptures belong; from whom, by whom, and when that faith was delivered by which we are made Christians. For, where shall be found the true faith, there will be the genuine Scriptures; there the true interpretations of them; and there all Christian traditions. Christ chose His Apostles, whom He sent to preach to all nations . . . Now, to know what the Apostles taught, that is, what Christ revealed to them, recourse must be had to the Church which they founded, and which they instructed by word of mouth, and by their epistles. For it is plain that all doctrine which is conformable to the faith of these Mother-Churches, is true; being that which they received from the Apostles, the Apostles from Christ, Christ from God, and all other opinions must be novel and false."

In Chapter XXXI of Tertullian's work, from which we are quoting, the author sets down a rule concerning which he says "by this rule all future heresies may be tried."

The rule is:

"It is a maxim not to be controverted, that what was first delivered is evangelical and true, and what was afterwards imported is extraneous and false. By this rule all future heresies may be tried. But should they dare to arrogate to themselves the name of Apostolic, because at that time they may have been in existence, let them produce the origins of their churches, the regular succession of their bishops; and so show that the first in that order was an Apostle, or, at least, constantly united with

the Apostles. For, in this manner the Apostolic Churches deduce the order of their successions. Smyrna has her Polycarp, appointed by St. John; Rome, her Clement, ordained by St. Peter; and so the other churches. Let the heretics show this. And should they invent something like it, they have gained nothing; since their doctrine, compared with that of the Apostles, by its diversity and contrariety, will show that it came not from any Apostle, or Apostolic man. For as the Apostles would not have taught discordant doctrines, so neither would their immediate followers have taught differently from them."

Therefore what Dr. Olson calls a heresy originating in the early Church was rather a divinely revealed fact and a divinely instituted ordinance which had universal adherence and observance until the sixteenth century, when a break was made with apostolic succession, without which no clergyman can either offer the Sacrifice of the Mass nor effect transubstantiation.

Therefore Dr. Olson is wrong when he says:

"Historic research and a clear understanding of the purpose and message of Jesus make it clear that Jesus was no institutionalist in the sense of one who stresses the primacy of institution or ceremonies. For Jesus the two essentials in religion were revelation and faith—the divine disclosure and the human response. Beside faith all other human energies or institutions or observances are secondary."

After denying that an Eucharistic worship was instituted by Christ, Dr. Olson contradicts himself when he says: "From the earliest days of the Christian movement the Lord's Supper has been the central act of Christian worship." What he does not like is that its observance was regulated by a ritual, for he writes:

"By the fourth century the simple worship of the early Church had grown up into an imposing structure of ritual . . . In this development the Eucharist, or celebration of the Lord's Supper, became the central act of worship. During the ten or twelve centuries of medieval history the Eucharist held the center of interest in Christian practice."

The Doctor does not seem to recognize that this admission proves the correctness of the Catholic belief and practice relative to the Mass and Holy Eucharist.

St. Vincent of Lerin, as the reader well knows, proved the correctness of Catholic belief by the universality of its acceptance and practice. Surely *all* Christians could not have been wrong *all the time,* and twelve centuries, during which there existed only the one, holy, Catholic and Apostolic Church, was a long time.

Referring to the Mass, Dr. Olson says:

"The meaning of this act of worship has been a center of con-

flict all through the Christian centuries. In the medieval Church the grace of the gospel became a thing, a divine stuff fused indissolubly with the sacramental act. In the act of consecration of bread and wine there was a transubstantiation into the actual body and blood of our Lord. The grace of God worked in a magically objective fashion on the soul of the communicant, without any necessarily corresponding faith on his part. The Reformation brought back into perspective the emphasis of the New Testament. The grace of God is the attitude displayed or disclosed in Christ toward sinful men. Faith alone appropriates it."

The Doctor is in error when he claims that the Eucharist was "the center of conflict all through the centuries." In fact the Eucharist, as Catholics believe in it, was never seriously questioned until the time of the Reformation, when it had to be ruled out simultaneously with the priesthood because the two go together. In the eleventh century Berengarius attacked the Eucharist, but the entire Christian world rose up against him. Why did sects one thousand years older than Protestantism, such as the Nestorian, Entychiaus, retain the Mass?

Time and again Dr. Olson shows the conflict going on in his own mind between the historical argument in favor of the Eucharist, and the Protestant claim that nothing matters except "faith" which, in their interpretation means a *trust* in the merits of Christ. He writes: "Protestantism affirms that God's promises in his Word and the believing trust of men are the *essence* of Christianity." To illustrate the difference between the Catholic and Protestant position Dr. Olson quotes a verger connected with a church in Glasgow, Scotland, who ceremoniously carried the Bible into the sanctuary to place it on the pulpit. Being asked by Olson why he did this with such dignity, the verger responded:

"You know in Roman Catholic practice the center of worship is the sacrament. At the climactic moment in Roman worship the priest turns his back upon the people, elevates the Host, the sanctuary bell rings, the congregation genuflects, God is present. *Hoc est corpus.* To Roman believers God is actually present. Worship is a contribution to God pleasing to God apart from any effect that it may have upon the worshipper. In Protestant worship the great moment *in worship is in the opening of the Book of God on the pulpit,* when the minister faces the people and brings the word of God. *God is present when the man of God speaks the word* with and for God."

We wonder whether Dr. Olson doesn't know that the priest who offers the Mass also opens the Book of God and preaches.

The reason the Doctor gives for the superiority of private

over public worship is that "the idea of God varies in the minds of different persons. Every man approaches God on the level of his own experiences. With the colors of his own experience of thinking and living, every man paints his own picture of God." One would think that the Grand Master of Scottish Rite Freemasonry was talking to a class about to receive the 32 degree. He believes that public worship has a place because "God is the Father of all men."

We have examined fourteen articles in the Symposium on Protestantism, each by a different Protestant clergyman, and each supposedly selected for his learning and familiarity with the subject about which he writes, but in not one of them do we discern even a passing acquaintance of the author with the Catholic religion.

Backward Collar

Among the several theaters to be found on New York's West 44th Street is The Belasco, named after the late David Belasco, producer of many Broadway plays. David was one of nine children, all boys; as you might guess, the Belasco family was anything but prosperous. As a lad in California, David liked to "hang around" the buildings and halls of Santa Clara University. A Jesuit Father inquired about him one day and, learning that David was poor, saw to it that he received an education.

In later years, Mr. Belasco used to wear a Roman collar, and since he was not a clergyman of any faith, people often wondered why. It was merely out of appreciation for the education he had received through the thoughtfulness and agency of a priest.—**Camillus.**

"D. C. Group"

In Rochester, N. Y., there is a "D. C. Group." D. C. stands for Daily Communicant. Members of this group are Holy Name parishioners of Holy Rosary Church and their number has grown to 30.

Thirty Holy Name men going to Mass and Communion daily! This is big news, certainly, and should be spread to the ends of the country if not the earth.

Visualize what a similar Holy Name group (even five or ten Holy Name men, if not more) in each parish throughout the country would do for the Church and America and the World! Monthly Communion is not enough. Daily reception of Christ is the Catholic Action that will bring both the person himself and the nation the peace so urgently desired.—**The Victorian.**

Quaesita et Responsa

Random Questions in Pastoral Theology

P. J. Lydon

WHEN is postponement of the baptism of infants grave?

It is disputed. The Code says that baptism should be conferred as soon as possible (Cn 770). But this does not tell us what delay constitutes a grave sin. If the child is seriously ill, baptism should be conferred at once and sub gravi. Some diocesan synods decree that baptism should not be deferred beyond three weeks, unless there is a grave reason. A good rule is 1-2 weeks. Postponing baptism for months should be considered serious.

When a certain course of instructions is prescribed by the Bishop before a dispensation from mixed religion or disparity of worship is granted, does it not seem that the Ordinary is establishing a new impediment?

There is no new impediment constituted in the case, but the Bishop is making himself more certain that the promises will be observed. The law requires that the Ordinary should have moral certainty on this grave matter. These instructions, if well given, do much to dissipate prejudice and hence to make the signing of the promises more than an unpleasant formality. Mixed marriages, as we know, are a serious source of leakage even when the promises have been given, but without the instructions the losses are greater.

Is it necessary to get a dispensation mixtae religionis when an apostate Catholic wishes to marry a good Catholic? He has not joined any sect.

A formal dispensation mixtae religionis is not needed, but a grave reason must be present and the permission of the local Ordinary as well as solid guarantee that the children will be brought up in the Catholic faith and that there will be no grave danger of perversion for the Catholic spouse (Cn 1065). A dispensation from the impediment of mixed religion is required when a Catholic wishes to marry a baptised member of some heretical or schismatic sect (Cn 1060). In the case submitted, the fallen away Catholic has not joined any non-Catholic sect.

A priest during the depression got $500 for Masses in a will. He considered it a "pious foundation" and the Masses were not celebrated for 10 years. What is the law?

It is not a "pious foundation" since this is a fund given to a parish, diocese, etc., not to an individual, and accepted by the Ordinary forever or for a long time — 10-20-50-years — to have some work of religion or charity performed. The capital sum is carefully invested. The interest supplies the stipends (Cn 1544 ff). Foundations should not be accepted in perpetuum. It is un-

wise for various reasons. The $500 received by the priest were manual stipends and the matter is regulated by Cn 824 ff.

If a piece of parish property is sold to another parish does the money realized belong to the diocese or to the parish that owned the property?

The money belongs to the parish that sold the property. The Code teaches that parish property belongs to the non-collegiate moral entity known as the parish; if it is diocesan property such as the orphanage, seminary, etc., it belongs to the diocese as such when the property is sold. Each is a juridical entity in Canon law. If a parish is merged completely with another parish because of lack of parishioners, etc., the goods belong to the parish with which it is merged. Even when there is a "corporation sole" in civil law, the property of the parish belongs to the parish itself (Cn 1499-2). Canon law and civil law do not always agree.

Do traffic laws bind under sin? Are not practically all civil laws today regarded as purely penal?

The civil authority within its own sphere can make a law binding under sin. The law, of course, must be reasonable. In some cases the civil law is only a more precise application of the natural law, and hence binding under the sanction of sin, e.g., traffic laws must be obeyed when there is danger of life or limb. The opposite is untenable. The clergy can claim no exemption in this matter. They ought to set an example.

Laws made to protect citizens from fraud in the matter of contracts, insurance, stocks, etc., are applications of the seventh commandment. The more common view of moralists is that a just income-tax law binds in legal justice under sin. There is however, a minority teaching that it is purely penal.

Some laws are regarded as purely penal, e.g., hunting, fishing, tariff, laws. It is not necessary that the legislator should explicitly intend to bind under sin. When he wishes it to be observed for the common good by all honest citizens, and when obedience is required in order to obtain the effect, the law is implicitly imposed on the conscience, for example, a law made to prevent fire hazards, to prevent epidemics, to settle the title of ownership in doubtful matters, etc. The natural law is not always clear.

What is the value of testimony, especially in these days when perjury is so common?

Many things must be considered when it is a question of evaluating the probative force of testimony. Here are some of the norms found in the Code: the occupation or position of the person, his moral character, his personal knowledge of the matter or his lack of such knowledge; is his testimony supported by others who are not in collu-

sion with him, are his answers consistent, or doubtful and vacillating, does he believe in the sanctity of an oath (Cn 1789)? It is not the number of witnesses, but the intrinsic worth of each that is to be considered. Ten zeros are zero.

There are certain classes of persons excluded as witnesses: children under the age of puberty, the weak-minded, those under the sentence of excommunication, or declared perjurers, worthless characters, grave enemies of the party. Priests cannot testify on confessional matters even with express permission of the penitent (Cn 1757).

The sworn statement of two or three persons who are unexceptionable in character and firmly consistent concerning some matter coming within their personal knowledge is generally sufficient unless the very special gravity of the question in the mind of the judge requires stronger evidence or he has still some doubt on the matter (Cn 1791—2). The deposition of one person is per se not enough unless he reports what he himself officially did, e.g., the statement of a pastor that he baptised a certain person, a certificate of ordination from the chancellor, copied from the record, etc., (Cn 1791—1).

Incidentally it is dangerous to tell people with matrimonial difficulties too much Canon Law. Gets it facts. "What difference does it make, Father, whether they were baptized or not?" Say: "Don't mind that. Let us have the facts." People who have cases of alleged nullity must not be given positive assurance or hope that a favorable answer will be forthcoming. There are many technical angles to marriage cases of which the average priest does not think.

One-Line Interview

Fulton Oursler tells this one on himself: As a young reporter on the Baltimore **Post**, he was sent to interview Cardinal Gibbons, who, he was told, would be at one of the local parishes confirming, that evening.

Fulton arrived just as the procession was halfway between the rectory and the church. Rushing up to the Cardinal, he uncovered his head and began, rather breathlessly: "Your Eminence, I'm Fulton Oursler of the Baltimore Post — "

"Well, bless my soul," the Cardinal interrupted tactfully, "and to think I might have lived and died without ever having known that!"—And the procession moved on. . . .

The worship of great men always appears in times of weakness and cowardice; we never hear of great men until the time when all other men are small.—Chesterton.

NODL Notes

Mr. William C. Smith

"We care not who leads . . ."

THE MOST REVEREND JOHN F. NOLL, Episcopal Chairman of NODL, was invited by the New York *Journal-American* to make a statement on the drive for decency against obscene books now being conducted by that newspaper. Bishop Noll's signed statement appeared on August 20. Said His Excellency: "If pure food laws are needed to protect the human body and physical health, an aroused public opinion is needed to protect the human mind and moral health."

"The National Organization for Decent Literature," he wrote, "has directed its attention chiefly to the magazine field and to suggestive and filthy cards circulated among children, evidently designed to corrupt their hearts. But from all sides our organization is requested to war on filthy books as well. We care not who leads in this movement, and we believe that every reflecting American will accept as axiomatic the claim that the reading of salacious books and magazines must needs create unclean minds and impure hearts."

Archbishop McIntyre, in an interview with a *Journal-American* writer, declared that nonenforcement of the law prohibiting the sale of salacious books has led to deplorable conditions in the book publishing world. He said that apathetic public interest has condoned such a lax enforcement policy.

In Los Angeles, Archbishop Cantwell took note of the campaign with these words: "Cleanliness is the essence of a healthful mind as it is of a healthful body. The soul of man was created for truth and goodness and not for the filthy offal worthy of the swine pen. Every objectionable printed or spoken word befouls the clean air, as every decent utterance is witness to the abiding character of our true Americanism."

Other Leaders Pledge Support

John Stelle, national commander of the American Legion, pledged the support of its more than three million members to the campaign to rid the country of licentious writings which, he said, are increasing "alarmingly" and are a serious menace to "the character and integrity of our youth." He promised to bring the issue before the Legion Victory Convention in Chicago.

Miss Helen Hull, novelist and associate professor of English at Columbia University, said that "a great many modern novels . . . should never have been published by any reputable publisher."

John J. Egan, New York County Commander of the Vet-

erans of Foreign Wars, promised the support of his organization saying: "Publication of immoral and scurrilous books is one of the surest methods of ruining the integrity of the author."

Frank J. Manley, New York State Commander of the Catholic War Veterans, stated: "It is about time something was done to focus attention on the degrading literature being made available to the country. We will cooperate for all we're worth to eliminate such a menace. The future of returning servicemen must be protected."

Several veteran leaders urged the creation of an "authority" or "Will Hayes Office" in the publishing field.

Catholic Alumnae Enter Drive

On August 27, seven hundred Catholic women, representatives from more than 500 Catholic high schools, colleges and universities in 30 states, in convention in Detroit pledged themselves to do all they possibly can to discourage the spread of immoral literature of all types, to develop positive campaigns for the support of good literature and to promote positive action toward influencing of public opinion in the light of Catholic teachings.

Adoption of these resolutions concluded the 17th biennial convention of the International Federation of Catholic Alumnae held in Detroit. Mabel R. Wingate, of Baltimore, retiring president of the I.F.C.A., presided at the sessions.

The NODL wishes to congratulate the International Federation of Catholic Alumnae on their stand, and wants them to know that NODL will cooperate with them in every way possible to make their resolution effective in the life of America.

Concentration Camp Theology

There were about 1,600 priests (in Dachau): Belgian, Dutch, Austrian, German and French. We were not allowed to have any contact with them. Others, however, remained unrecognized in the general crowd. Thus it was that several times I was able to assist at clandestine Masses read catacomb fashion; without ornament, nor stole, nor chalice, in some hidden corner, even with the consecration of the bread alone.

We received Communion frequently. Certain prisoners played the role of messengers of the Lord, devoutly, magnificently; for it was only by innumerable difficulties and dodges that they succeeded in carrying the Holy Viaticum to comrades. One had to take infinite precautions and use every trick. There is, for example, the case of one of our doctors who on the pretext of a professional visit used to call on the sick and distribute Communion to them by a handshake.—**Prince Xavier de Bourbon in La Croix.**

Magazines Disapproved

by the

National Organization for Decent Literature

October, 1946

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Beautify Your Figure
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Current Detective
Cutie
Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Glamourous Models
Good-Time Charlie
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff Annual
La Paree
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Mystery Tales
National Detective Cases
Navy Romance
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Varieties Cartoon Cavalcade
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Book Reviews

Major Trends in American Church History, by Francis X. Curran, S.J., The America Press, New York, 1946, xviii, 198 pp.

While a few Protestants have attempted general histories of Christianity in the United States, no Catholic has hitherto undertaken the task. Father Curran's book is the first of its kind, and while it does not pretend to be a history of Christianity in the United States, it is a beginning and an outline of what such a history will be. For this reason the author is to be congratulated and his book recommended to those who are interested in a readable account of the rise and growth of the Christian churches in the United States.

The purpose of the book is "to supply in a comprehensive form the essential facts of the historical evolution" of the churches in the United States. It indicates these facts rather than analyses them and shows where further development could be made in a larger and more detailed work. In order to accomplish his purpose the author has gathered together from secondary sources all the material necessary to outline the main trends in American church history and has given them a setting which is readable and interesting. It is the story of the coming of the various religions to America and of their development or deterioration in the course of time. A careful reading of the book shows that all forms of Protestantism have deteriorated and lost much of their original vigor, while the Catholic Church has grown and flourished in unimpaired strength.

By far the greatest part of the book is given to the treatment of the Protestant sects; little more than an outline of the history of the Catholic Church appears. That is probably the greatest disappointment the reader meets. I say disappointment, because while it is certainly unreasonable to expect the author to treat the subject otherwise than he himself intended, the title seems to promise a more thorough analysis of all "trends," those of Catholic history included. Church history in the United States is not confined to Catholic history, of course, but at least one reader was prepared to find more about the Catholic Church than the book contains.

From an historical point of view, the strong bias in favor of the Catholic Church expressed in the first two or three chapters, and cropping up all through the work, is to be regretted. It gives the book the tone of an apologetic rather than that dispassionate and objective tone which gives value to a work of this kind. For example, the consistent use of the word "sic" in parentheses after each use of the word "Reformation" is irritating. Rightly or wrongly, the word is legitimately used to mark

an era in history and little can be gained by drawing attention to its essential untruth in this manner.

William O'Shea, S.T.D.

Then And Now, by Somerset Maugham, Doubleday & Company, Inc., N. Y., 1946, 278 pp., $2.50.

ONE feels sorry for the author of a genuinely outstanding novel, *Of Human Bondage,* that he has come to this. What a falling off! *Then And Now* is indeed according to the publisher's blurb "set in the brilliant violent days of Machiavelli and the Borgias" but it reflects little or nothing of that brilliance. Mr. Maugham's touch is no longer sure: the mechanism creaks and groans; a few chanced paradoxes lie dead on his pages; the cynicism which used to be hard and biting has lost its sting; there is, it is true, a lot of folderol about Borgia, which comes as an encumbrance and is quite inadequate to that malign genius; and Machiavelli appears merely as a clumsy would-be seducer who (like Maugham) is past his prime. Maugham stands breast high amid the corn.

He is, on his own confession, getting to be "quite an old boy." Perhaps it is his publisher who is at fault for trading on his name. Perhaps someone with the outlook of a grasping manager of an aging "pug" has sent him into the lists once too often. If it be true that art is long, it then appears that Mr. Maugham's time is running out.

One may take exception, too, on other scores. One might well raise the moral issue. But judging this book purely on grounds of workmanship a reviewer cannot hide his disappointment. Its very length is annoying: the material has been spread too thin; Maugham should have been held down to a short story which he might have made sufficiently slick and dirty to insure it a certain dubious renown. After all Machiavelli, who originated the plot, had the sense to see its limitations.

G. J. Gustafson

Sacrificare, the Ceremonies of Low Mass, by Leon Le Vavasseur, Joseph Haegy, and Louis Stercky, of the Congregation of the Holy Ghost, N. Y. Catholic Book Publishing Co., pp. 128, $1.00 (paper), $2.00 (cloth).

The *Manuel de Liturgie et Ceremonial selon le rit Romain* of these three authors enjoys an enviable reputation and needs no introduction. For this little work one need only add in its approbation that it is an extract from the larger work, done into English and thus placed at the disposal of many more readers. It cannot be rated too highly. Seminarians should not be without it —and, of course, will not fail to note the attractive price. Priests, too, will find it quite as valuable not only as a handy reference but as an adjunct to the annual retreat.

Joseph Bourke

Suggested Subjects and Sermon Jottings

For the Month of October — *Ignatius Smith, O.P.*

Eighteenth Sunday after Pentecost

October 13

Forgiveness of Sins

Introduction

Jesus gives proof of His Divine power both to cure the sick and to forgive sins.

Body of the Sermon

I. The Need of Divine Forgiveness.

1. Sin as an offense against God is of infinite malice.
2. By sin we contract a debt of infinite proportions.
3. The greatest of human sacrifices is insignificant and powerless to pay a debt of infinite magnitude.
4. Only divine power and forgiveness can bridge the infinite gap between sinful man and our God.

II. The Fact of Divine Forgiveness.

1. God chose to restore sinful man in God's way, by forgiving sins.
2. Jesus showed His divine power by forgiving sins on several occasions.
3. Jesus gave the power to forgive the sins of penitent and confessing persons to His priests.
4. The Church has guarded and continued this power.

III. Divine Forgiveness is Ignored.

1. Today the fact of sin is denied by many.
2. The Sacrament of Penance is ridiculed by many incomplete Christians.
3. The Sacrament of Penance is neglected by many careless Catholics.

IV. Divine Forgiveness is Perpetuated.

1. It is perpetuated, as Jesus wished, in the Sacrament of Penance by the Catholic Church.
2. It is continued through the sorrow, the confession and the atonement of the penitent.
3. It is perpetuated finally through the absolution of the priest.

V. Divine Forgiveness Today Brings Joy.

1. The confessional is the real and divine peace palace.
2. Divine forgiveness in the confessional brings peace between the soul and God and peace within the penitent.
3. This peace of heart bespeaks joy here, in heart, in homes, in society, and eternal joy hereafter.

Conclusion

Thank God for His divine forgiveness and enjoy its peace often.

Other Suggested Topics

From the Epistle (I. Cor. 1. 4-8)

The Grace of God.
The Merits of Christ.
The Merciful Revelation.
Perseverance.

From the Gospel (Matt. IX. 1-8)

The Value of Suffering
Mortal Sin.
Care of the Sick.
Christian Civilization.

Nineteenth Sunday after Pentecost

October 20

Religious Indifference

Introduction

The persons who declined the invitations of the king to the marriage feast of his son are typical of millions of Americans who are indifferent to God and religion.

Body of the Sermon

I. Non-Catholic Religious Indifference is Widespread

1. It is seen in the neglect of God, creed and Church.
2. It is shown by the conviction that religion and churches are a personal luxury and not a vital need of men and nations.
3. It is evident in the opinion that all faiths are equally true and good or equally useless.

II. This Religious Indifference is Pitiable.

1. It is the result of ignorance, materialism, false liberalism and animalism.
2. It laughs at eternity and repudiates God and worship. To reject facts is always pitiable.
3. It gambles with hell, against insuperable odds. That is foolish and pitiable.

III. Some Catholics are Infected with Indifference.

1. They are neglectful of sacramental life because they are indifferent.
2. They are cold to religious devotions and practices which protect faith and bring God nearer.
3. They are cold to any form of Catholic Action whereby the Church is glorified and human happiness is promoted.
4. They ignorantly profess a compromising and cowardly broadmindedness and are deaf to the Church as the voice of God.

IV. Religious Indifference is Despicable.

1. It is discourtesy to God to turn a deaf ear to Him.
2. It is injustice to God not to speak devoutly to Him and not to speak well and firmly of Him and His Church.
3. It is despicable injustice to the nation to refuse God entrance into the life of the Republic by personal love, service and praise of Him.

V. Religious Indifference is Stubborn.

1. The spiritual deafness and dumbness of religious indifference is difficult to cure.
2. Bigoted persecutors of the Church are more easily converted than indifferentists.
3. It takes a miracle or a devastating tragedy to dislodge religious indifference.

Conclusion

Pray to God to protect you from the contagion of religious indifference, in the midst of which you live. Remember that God despises the tepid and lukewarm believer.

Other Suggested Topics

From the Epistle (Eph. IV, 23-28)

Truthfulness.
Anger.
Patience.
Manual Labor.

From the Gospel (Matt. XXII, 2-14)

Tolerance.
The One True Church.
Sanctifying Grace.
The Chosen Few.

Twentieth Sunday after Pentecost

October 27

Obligations of Parents

Introduction

The ruler in the gospel is concerned about the welfare of his sick son.

Body of the Sermon

I. The Child's Physical Welfare.

1. The purpose of marriage is not merely begetting but also the rearing of offspring.
2. The child has a right to and parents have an obligation, according to their means and other resources, to advance physical welfare.
3. Natural love for the child and a sense of responsibility to God will prompt parents to cultivate healthful habits in their offspring.

II. The Child's Mental Development.

1. The child has a right from society and primarily from parents to mental development.
2. This development or education ought to be in proportion to the ability of the child.
3. This education ought to be conditioned by the resources of the family and facilities offered by other agencies.

III. The Child's Religious Education.

1. The child has a right to know truths necessary for its happiness here and hereafter.
2. Parents, primarily, have the obligation to teach the child about God, the Origin and Destiny of human nature.
3. Since parents are usually unable to fulfill this duty completely they must send their young to a Catholic school where this is possible.

IV. The Child's Moral Training.

1. The child has a right to know its duties to itself, to parents, to society, to state, to church, and to God.
2. The child must be trained in virtuous living and in the suppression of evil habits.
3. Moral training by parents is given by instruction, discipline, correction, punishment and rewards, but above all, by example.

V. The Child's Spiritual Growth

1. By spiritual growth can be understood the increase of grace in the young through devotion to the sacraments and other religious practices.
2. To learn about and to have access to such spiritual strength and joy the child has a right.
3. Parents must advance this spiritual growth by intelligent and prudent instruction and example.

Conclusion

Thank God we have within the nation so many millions of Catholic parents fulfilling their duty.

Other Suggested Topics

From the Epistle (Eph. V. 15-21)

Walking Cautiously.
Imprudence.
Praising God.
Mutual Service.

From the Gospel (John IV. 46-53)

Active Faith.
Asking for Miracles.
Persevering Prayer.
Jesus Knows Best.

Feast of All Saints

November 1

All Saints

Introduction

This day is dedicated to honoring all the saints and especially those who are not honored by a special feast day.

Body of the Sermon

I. Who are the Saints

1. They are persons who have achieved great holiness, through the realization of the perfection indicated in the words and example of Jesus.
2. Some of these perfect persons are recognized officially by the Church in their canonization. Others are officially recognized in a lesser way with the title "Blessed" or "Venerable."
3. Others of these perfect persons are not recognized officially. They are, however, saintly men and women, young and old, married and unmarried, in every generation in all nations, and from every station in life.

II. The Saints and the Church.

1. The saints, by their lives, prove the divine power of the Church to produce heroic sanctity among all peoples and at all times.
2. The saints in heaven are still members of our religious family, the Catholic Church. They form the Church Triumphant; we are the Church Militant.
3. The heroic lives of the saints reveal the inner life, power and beauty of the Church.

III. The Saints Give Us Courage.

1. They are human beings like ourselves and many of them underprivileged by nature though richly blessed by God.
2. They encourage us by showing how the mean tendencies of human nature can be beaten down.
3. They prove to us that the exalted standards of Christ's teaching can be lived. Some did heroic deeds, like the martyrs; others just did ordinary things perfectly.

IV. The Saints Give Us Help.

1. The saints are close to God in heaven and able to make our needs known to Him.
2. They know better than we do the needs of human nature because they are human and sympathize with us.
3. They will intercede with God for us if we pray to them.

V. The Saints' Program for Happiness.

1. The program of the saints for eternal happiness is the program of the Christ in following Whom they acquired perfection.
2. The program of Christ for blessedness, happiness and sanctity was preached from the Mount of the Beatitudes.
3. The plan of perfection and eternal joy is based on the corporal and spiritual works of mercy.

Conclusion

Be generous with God and men and pray the saints to help you follow them to Jesus.

Other Suggested Topics

From the Epistle (Apoc. VII, 2-12)
God's Angels.
The Universality of the Church.
Heaven on Earth.

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Praise to God.
From the Gospel (Matt. V. 1-12)
The Ladder of Perfection.
Jesus the Teacher.
Christ and the Crowds.
Disciples of Christ.

Twenty-first Sunday after Pentecost

November 3

Guilty Debt Dodgers

Introduction

Jesus today speaks not only of those who are unwilling to forgive but also of those who are unwilling to pay their debts.

Body of the Sermon.

I. Guilty Debtors are Common.

1. Everyone owes someone something.
2. To some is owed attention, to others service, to others gratitude and to others money.
3. Few persons pay all these debts not because they are unable but because they are unwilling. Many are guilty debtors.

II. Unpaid Debts to God.

1. We owe God much because He creates and preserves us in natural and supernatural life.
2. Our debt to God acknowledges His sovereignty and our dependence.
3. Our debt to God is paid by acts of religious worship and by doing God's Will.
4. Neglect of prayer, Mass, confession and other religious duties is guilty failure to pay debts owed to God.

III. Unpaid Debts at Home.

1. Much is owed by children to parents because parents give life, support, education and other blessings.
2. The debt to parents is paid in part by obedience, attention, support, care and other signs of filial affection.
3. Disobedient, inattentive, irreverent, neglectful children are guilty debtors.

IV. Unpaid Debts to Country

1. We owe debts to the nation for the life, the honor, the protection and the other advantages it gives us.
2. Debt to the nation is paid, in part, in time of peace by payment of taxes and voting conscientiously and in time of war by military service when called.
3. Tax dodgers and draft dodgers are guilty debtors.

V. Unpaid Debts to Neighbors.

1. Many owe just debts to business men and professional men for goods bought or services rendered.
2. Many debtors who are able to pay their bills dodge payment as long as possible.
3. These bill dodgers are guilty debtors and often they are cruel.

Conclusion

Do not cheat either God or men. Pay your debts. Be just, honest and humane.

Other Suggested Topics

From the Epistle (Eph. VI, 10-17)
Confidence in God.
Temptation.
Divine Armament.
The Endless War.

From the Gospel (Matt. XVIII, 23-35)
Forgiveness of Injuries.
Ingratitude.
Honest Toil.
Justice.

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Continued from page 8

garnered many a hint on writing fiction and plotting scenarios. He himself was an old hand at it—tears pouring from the eyes of his soap heroes and heroines had rusted out many a microphone for CBS.

Last spring we renewed our acquaintance in Boston at the Catholic Press Convention, where we tied him down to an article for The Priest. He confirmed this in a letter to us under date of July 18:

"You can count on me for an article which will, I hope, make a few gentlemen think."

He was in Rome as a correspondent of NCWC News Service, and there he had a heart attack and died on August 23.

Since, in his last years, he dedicated his talents almost entirely to advancing charitable causes, we feel sure that Our Lord will be good to him.

"Inasmuch as you have done it unto one of these my least brethren, you have done it unto Me."—Courtenay quoted that line often, in his many radio scripts and articles; now, in God's Providence, he is finding it verified.

Heart Failure

DID you ever know that a sheep can drop dead of heart failure? Dom Hilary Martin told us that, at Portsmouth Priory this summer—rather breathlessly, too. We'll explain it after we report that chickens, together with small boys, are now being vaccinated for immunization against whatever evils happen to befall chickens and small boys. Dom Hilary, we might say, is much happier minding sheep and vaccinating chickens at Portsmouth Priory than he was teaching architecture at M. I. T.

Poor Father Hilary's troubles began when Father Joe Foley brought twenty-three of his Paulist Choristers up to the Priory for a vacation and an intensive workout. Most of the youngsters, from New York City, had never before seen a sheep and were quite understandably fascinated by the little beasts.

They—the boys, of course, or maybe just a few of them—loved to run at the animals. Screaming as no choristers ever should scream and flailing their arms, they easily stampeded the sheep—who being accustomed to the devout recollection of their Benedictine shepherds, had the wits scared out of them and started running, toward a gate that was built to pass only two at a time. It's at such moments on hot days, Dom Hilary said, that sheep drop dead. He was quite wroth and implored Father Foley to do something—and immediately.

It wasn't much of a vacation for poor Father Joe. If his superiors are reading this, we earnestly implore them to give their reverend choir-master two weeks to lie around on his back in the Adirondacks or someplace.

We sat in on one of his rehearsals — it lasted four hours that morning, interrupted halfway through by milk and cookies for the youngsters. In their play-clothes they looked like the wildest collection of puerile fauna ever assembled in one chamber, but they sang right well and took their high notes with the aplomb of veteran opera-stars. St. Paul's Church should be having good music this season.

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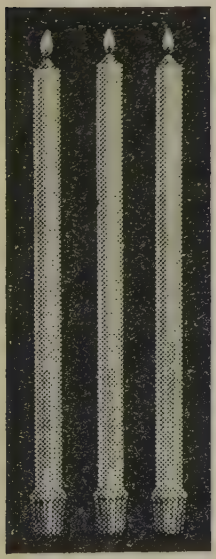

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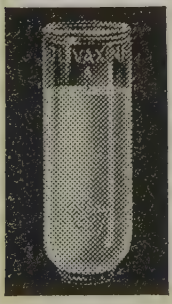

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INCENSE AND CHARCOAL

First Friday Clubs

GIVEN wide publicity by articles in **The Family Digest** and **Our Sunday Visitor**, the First Friday Club movement is becoming an important clement in Catholic life in this country. The first club began in New York more than a decade ago, and from that unit many others have sprung. In Rhode Island, an extremely lively group has grown from six members to more than 150 under the guidance of Father Edward H. Flannery. A woman's club is now operating there. There are several clubs in New York, another in Detroit, one in Wilmington, a couple in Boston, one in Cincinnati, and others here and there.

The plan is simple. Members receive Holy Communion in their own parishes in the morning, and then meet for luncheon at noon or dinner in the evening with a good speaker—priest or layman. Emphasis is on the importance of an alert laity. No dues, no elections, no ritual seem to be attractive features.

Father Flannery and other leaders are anxious to determine two facts: first, how many clubs are there and where are they located? Would anyone else like to know more about them in order to get one going? A letter to him at St. Joseph's Rectory, Pawtucket, Rhode Island, would bring information. The R. I. group would like to see some sort of national connection established.

Needless to say, the clubs are devoted to the Sacred Heart and believe perfection of members and conversion of others can best be achieved through that devotion. A letter and a stamp or two sent to Father Flannery may well put you in direct touch with a new, vigorous, and worthy organization adaptable for men's or women's groups or, as exist in some places, for men's and women's groups.

Ten Percent

"WITH your clerical discount, that comes to only $11.64."

"Clerical discount on a blanket?"

"On anything," the salesgirl said. "You get ten percent off on anything you buy in this department store. Send in your check for only ninety percent of your bill when it comes. That's how we work it, anyway. . . "

That was at Kaufmann's in Pittsburgh, and we went off wondering how much we had needlessly turned in, paying full price for overcoats, victrola records, books, stationery, and whatnot, when all the time we could have chipped off that ten percent.

If Kaufmann's do it, other stores must, too, and it's well worth looking into. . . .

Cross Over Mississippi

"THE cross casts a weak shadow over Mississippi" we are told in a moving little brochure we have just received from the Diocese of Natchez. Some of the disconcerting facts: fifty-three counties have no resident priests; an area greater than the combined territories of Massachusetts, Rhode Island, Vermont, and New Hampshire is thus without the ministry of a Catholic priest; there are no Catholic colleges within the state; thirty-three counties have no Catholic church building of any kind whatsoever; ½ of 1% of the Negro

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population is Catholic; although Mississippi has the highest Negro population rate in the United States, Africa's proportion of Catholics is far higher than Mississippi's; only one out of every fifty people is a Catholic; in a word, the Church is up against heart-breaking obstacles, has been for untold years, will be apparently for future years — unless —

We do something about it, we who are in wealthier, more Catholic areas, we who have larger resources, we who enjoy advantages the South does not dream of. "A re-examination of the present status and the future possibilities of the Church in Mississippi," says the missionary Bishop of Natchez, Bishop Gerow, "has forced me to realize that the progress of the Church in Mississippi must depend largely upon resources beyond the borders of the diocese. That too was the tenor of Fr. McGraw's remarks in the August issue of **The Priest.** Priests responded generously to His article. (Fr. McGraw himself sent his honorarium to the cause) We hope that you will respond in like fashion now.

Correspondence

St. Mary's Greek Catholic Church
4600 State Road
Cleveland, Ohio

Editor:

Two things conspire to produce a Third. Thing No. 1: Dr. Lydon's most timely: "Pastoral Check List" in the July **Priest.** Thing No. 2: a very irking "casus" at this Greek-Slavonic rectory. Progeny: this humble protestation and appeal.

Quoad primum: Most excellent and necessary! Such "refreshers" are recognized as both good and necessary, by all leaders of souls and men. (How well we knew our theses of dogma, moral, law and ascetics, on ordination day!) Today, he who would dare to be an "Alter Christus," must be a dogmatist, a moralist, a canonist,—three in one;—our aim must be to make the man: orthodox, Christian, and Catholic. Father Lydon's article equally emphasizes all these functions.

Quoad secundum: Well, "cases" are super-abundant, — even "ad nauseam." I'm another who believes his case is "different." "Tantum valet quantum valere potest." May I say that similar cases irk our Greek-Rite priests with simply too disgusting regularity!

A new parishioner came in to arrange for the baptism of their third child. "Where were you married?" "By a justice of the peace in Kentucky." "Well, before I can baptize your child, your marriage must be validated!" "How come? Our other two children were baptized without such fuss!" "By whom?" "One by Fr. N.N., and one by Msgr. N.N. at so-and-so churches." "Didn't either ask you if you were lawfully married?" "Why no!" "Well, I'm afraid we simply must take care of the matter right now!" "How come?" (says the Greek Catholic mother)—"is the Greek Catholic Church more Catholic than the Roman?" The

Dear Father:

For years I talked with priests about their difficulties in advising people about books and reading. It was largely because of their requests and encouragement that I started the magazine, "Books On Trial," five years ago.

For further information, please read the inside front cover of the *Official Catholic Directory.*

We think that every priest should have "Books On Trial" for reference. Each issue *Comments* on or *Appraises* or *Reviews* 100 to 150 current books—and contains articles, booklists, pamphlet-lists, and current comment on books and reading.

It covers the whole field—Adult, High School, Juvenile. It's invaluable for school and parish libraries. The cost—$3.00 a year—is no more than might be wasted on even one worthless book.

If you don't know "Books On Trial," please let us send you a sample copy. It will tell you also of the new THOMAS MORE BOOK CLUB—another "request" project. The object: To get Catholics to read better books—to save them money—and to give them the wider choice for which they have been asking.

"The Thomas More" is a not-for-profit project. It has cost a lot of money, but, I believe, has done a lot of good. We earnestly solicit your help. $3.00 will bring you "Books On Trial" for a year—or, your request will put your name on our mailing list for all kinds of book information.

Sincerely,

John C. Tully, Editor of "Books on Trial"

Published by the
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220 W. Madison St., Chicago, 6, Illinois

non-Catholic father says: "Reverend, I don't believe in all this red-tape!" Three headachy sessions later, the grace of God, and lots of office travail, effect their enlightment and final acquiescence to the canons of the Church.

I called both the Msgr. and the other pastor. Yet, they baptized, but: "Father, we have many baptisms and simply suppose the valid marriage of parents!"

"Horribile dictu!" We were taught that the baptizing priest must morally ascertain that the parents are canonically married, if possible! Furthermore: we Byzantine-Slav Catholics are no longer freaks of canonical nature in this country. Our historical and canonical position is known! It is known that concerning Catholic relations in mixed rites, the marriage follows the rite of the Slav-Rite bride, and the baptism must be according to the Slav Rite of the Catholic father! How can some priests condone in their own consciences repeated irregularities in these matters? When an abuse of this nature occurs, the schismatics leer: "See! you dumb Uniates! The Latins ridicule you!" My own charges say: "Father, are we less rightful than the Latins?" I say: "Holy Fathers: Athanasius, Gregory, Chrysostom, Cyril & Method! You who prayed, taught, fought and died that all may be one in Christ, intercede for us that it should end, this too long travesty and burlesque of the holy, established inter-rite canons!" My Eastern-Rite Catholic conscience will breathe of other pangs at another time!

Devotedly in Christ,
Daniel Ivancho

Protests 'Totally Inadequate' Review

19 Russell Avenue
Newport, Rhode Island

Editor:

As one who works daily in localities similar to "Back of The Yards" may I protest the totally inadequate review of Saul Alinsky's book. The reviewer exemplifies completely what **The Priest** in other departments is trying to overcome, namely, the negativism within the Church, the sectarianism now plaguing us.

The reviewer objects to Alinsky's naturalism. Honestly, now, can we expect him to hold conscious Christian principles? That he holds them unconsciously is evident throughout the book. If a few Catholics were as aware of social problems, more than that, were willing to work their heads off (as Alinsky) for the underdog, then we would have less trouble with the "isms" circulating within the country. Mr. Alinsky is a leader, and to be truthful, I don't think our clergy like lay leaders. That may sound unfair or anti-clerical, but I can give instance after instance of what I mean.

Your reviewer hardly touches on the real significance of the methods used by the so-called "Radicals." Suppose Catholics all over America were to break down their baleful nationalisms, as Mr. Alinsky led them to do in "back of the yards?" Where there was discord, there is peace. And, sorry to say, it wasn't the local politician (Holy Name Man, Knight of Columbus, etc.) but Mr. Alinsky who led the way.

The Holy Spirit often uses in-

struments quite peculiar to our narrow way of thinking. Let us be humble enough to accept truth no matter who utters it. Mr. Alinsky's work and principles are worth reading and studying; particularly for seminarians.

Very truly yours,
(Mr.) Albert J. McAloon.

P. S.—I have worked in Labor, Public Assistance, Public Welfare, now in R. I. Juvenile Court. Hereabouts the "Ivory Tower" attitude of Church is deplorable. Saving the saved still prevails.

Something Wrong?

Editor:

A few days ago, accompanied by a fellow-priest, I passed one of our Catholic high schools at dismissal time. More than one hundred boys passed us, but not one word of greeting or nod of recognition did we receive.

Some time ago I was a passenger on a street car on my way to hear Sisters' confessions. For want of something to do I was reading my breviary. The car stopped at another Catholic high school and the boys crowded on. Scarcely had the car begun moving when they indulged in some rough-house tactics and my breviary was knocked out of my hand and landed a good six feet up the aisle. "Better look out," was the comment of one of them. I was obliged to get up and retrieve the breviary myself.

It came time to transfer to another car. Not having been warned, I was nearly knocked off my feet. I am not a young man anymore. Being the last to board the car, I had the privilege of being

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a strap-hanger, while the boys occupied the seats. After suffering more indignities on later occasions, I changed the time of the Sisters' confessions.

Last evening I attended a play at one of our Catholic Womens' colleges. The hall was filled with students when I entered. I found a seat somewhere. A few moments later the chaplain entered. He also found a seat. Then came Mother Superior. The entire student body arose and remained standing until Mother Superior was seated.

Some years ago a fellow-priest, now deceased, told me this story. He was standing in front of his rectory when two small colored lads passed. One doffed his cap. Said the other one: "Why did you take off your cap for dat man?" "I don't know, but you ought to see him play ball!"

Mother Superior does not play tennis or hockey with the girls. Neither does the chaplain. His contacts are limited to saying Mass and hearing the confessions of the girls.

I can remember the time when . . . . It seems that as far as our Catholic youth is concerned we are 'definitely out of this world'—excuse me; that was not the right expression to use, was it?

But then I am slightly
Puzzled.

P.S. Any comments?

Plea From Germany

WE, here in Germany, have entered upon a road of penance for the crimes of those who called themselves leaders of the German people. We suffer willingly. It is not in our behalf that this letter is written, but rather for the fourteen million Germans who are driven away from their homes and parishes, seeking refuge in a small, devastated country.

The bishops of Germany have ordered me to seek help for the poor, displaced priests and seminarians committed to our trust. It is for them that I beg. Hundreds of priests were forced to leave their homes and parish churches with their parishioners. It is pitiful to see young priests returning from the Prisoner of War Camps, unable to go back to their former parishes in the Russian Zone, possessing nothing but their worn-out uniform. There is need of everything: cassock, suits, shirts, underwear, shoes, books, breviaries . . . Used clothes are welcome.

These millions of displaced Catholics must have their own priests. They need their own seminary. Many of these unfortunate seminarians have lost their parents during their flight from home or through bombings or some other horrible cause. Many are unable to locate their relatives. They all lost whatever material goods they possessed: money, clothes, books, home . . .

It is for them that I make myself a beggar. Any help, no matter how small, will be gratefully accepted by this Office.

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National Shrine

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Editor:

The centenary of the dogmatic definition of the Immaculate Conception will occur in 1954. I feel strongly that the National Shrine at Washington should be completed by that time, and I am also convinced that the financing thereof would be a comparatively simple matter if the united hierarchy were to undertake the drive.

The Catholic Directory reports over 24 million Catholics in the country. My suggestion would be to have each ordinary pledge 25-cents per person for every one of his subjects, man, woman, or child, on the basis of the directory figures. The Bishop would then apportion this amount among his parishes on the basis of their reported populations, giving each parish its quota. For our parish of 6,000 souls this would amount to $1,500, which the bishop could have tomorrow if he asked for it. Three years time could be allowed for full payment, but I believe most pastors could raise it by one special collection, as a thank offering to Mary Immaculate. The total would be over $6,000,000.

This plan would have the advantage of giving all our people a share in this grand work, and I believe they would respond with enthusiasm. The drive could be advertised in the parishes by distributing colored pictures of the proposed shrine, and the Sunday Visitor could publish a weekly list of

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parishes which had met their quotas.

I would like to see some such plan presented at the Bishops' meeting in November. If the bishops are enthusiastic for the project their people will surely not fail them.

With kindest regards,
Very sincerely yours,
G. N. Habig, Pastor.

Among Our Shortcuts

Editor:

In the August issue of **The Priest,** Father George A. Clyde wrote a restrained and sensible letter to the Editor, inviting discussion on the practice of distributing Holy Communion after and sometimes before the Consecration. That this unliturgical custom should even be allowed to exist, much less spread itself with increasing clerical popularity in some of our large city churches, is perhaps just cause for his indictment of it as an "enemy within the gates." The mere fact that discussion of this subject is resented by some busy pastors should not prevent another point of view from receiving an honest and unbiased hearing.

There will be no attempt here to enlarge upon Father Clyde's list of disadvantages which accompany this usage. No one denies that it is opposed to much that our modern liturgical revival represents. This is simply an attempt to meet the opposition on its own grounds. Here is that opposition as I have heard it more than once:

"It saves time. You have to be practical. You have to get the people out in time so that they won't be falling all over those go-

ing to the next Mass." ("Going to" is right. They'd have a difficult time "assisting" at it.) No other justification is given for the practice except that it is a time-saver, and those who do not favor it are classified as theoretical dreamers who are not sufficiently acquainted with the practical side of parish life. We are sometimes told that the time "saved" is for the convenience of the **people:** to let them out sooner so that they can get to the beach early, or to relieve them from the oppressive heat in which a summer congregation simmers. And so we have the anomaly of people eating at the Sacrificial Banquet and some minutes later hearing the celebrant —with whom they are supposed to be offering the Sacrifice—saying the prayers before the Meal.

What's The Hurry?

Like most general statements, that which characterizes the opponents of such a custom as theoretical dreamers is a dangerous one. You can be practical and still find means to eliminate that which gives rise to abuses. The statement that distributing Holy Communion right after the Consecration is a necessary time-saver simply does not hold true in many cases. I have often celebrated Mass in large city churches when two priests came out and distributed Communion as I began the "Unde et memores," with the result that the Mass was over and the church emptied in exactly thirty-five minutes. Others have assisted in the admirable work of emptying churches "on time" in thirty minutes flat. That gives the celebrant ample time to read the announcements—and of course he is often told not to preach (June, July,

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August) because it is not the custom to preach during the summer.

Is it necessary to "save" that much time, or is that really "saving" anything at all? Surely if the celebrant were assisted by another priest at the regular time for Communion, the congregation could bear up under the strain, and those who desired could even take part in the Canon of the Mass. To repeat what hundreds have said before, the Mass is not just a Communion Service.

The custom is tolerated: it has no papal blessing attached. Pius X did not have this in mind when he advised all his children, "Do not pray during the Mass; pray the Mass." If thousands of American soldiers overseas, often in deplorable surroundings, enjoyed a Dialog Mass lasting fifty minutes —and they did—our own people in their parish churches will appreciate a Mass not too truncated in form. Many of those G.I.'s who were able to take a more intelligent part in the Mass while in the service have now returned to their former seats in our congregations. Some of them are fidgety. They want to help produce the Sacrifice of the Mass, but some of their desires are being sacrificed to mass production. To save time might be a laudable endeavor, but in this case it costs too much.

Alphonsus M. Galligan, O.Carm.

Offers to Supply Books to Missioners

Editor:

Will you please let the readers of **The Priest** know that we would like to have home and foreign missionary priests and chaplains at institutions such as hospitals, etc.,

Correspondence

who need Catholic magazines for distribution to the Catholics under their care write and let us know how many they can use each month. We will have generous Catholics remail their Catholic magazines to them each month. There is no charge of any kind for this service.

We who are handling the Kenrick Remailing Service, sponsored by the students of Kenrick Seminary, have been contacting hundreds of Catholics who when they have read their Catholic magazines are willing to remail them each month to places in need of them. Up to the present we have had a sufficient number of requests from chaplains at Veterans' hospitals, regular hospitals, home and foreign missions, etc., to supply addresses to all who have notified us that they are willing to remail; but almost all of the receivers we have on file are now receiving a sufficient number of magazines.

Since we plan to contact more generous Catholics we require the addresses of more places in need of Catholic magazines. If you can help us obtain this information write to: Kenrick Remailing Service, 7800 Kenrick Road, St. Louis 19, Missouri. State how many magazines are wanted each month.

Sincerely in Christ,
George D. Hendel

Another Missioner Pleads for Books

Editor:

In your April issue of **The Priest's** Correspondence Section, I read with real edification the splendid response given to the plea of Francis J. Bailey for books to be sent to displaced Polish Priests in Ger-

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many; so splendid indeed, that he has to "call you off" for the abundance of help he was unable to handle. This generosity of the American and Canadian priests and seminarians might easily be given a new outlet.

Our missionaries here in Mindanao Island are almost in identical conditions as were those poor displaced Polish Priests. We have been thoroughly despoiled by the Japanese invaders. Here in the coastal province of Surigas and the Aguaan Valley many of us have been laboring for nearly 40 years. When the Japs invaded our missions, 19 missionaries together with our Bishop and our religious superior were captured and carried away to the concentration camp in Las Banos in Luzon; the rest of us, some 20, escaped into the mountains and for one or two years lived in the wilderness a precarious but a free life. But when we returned to our parishes, liberated by the American Army, we found many of our churches, rectories and schools, mostly built with the charitable help of our American friends and benefactors, burned by the Japs. Our school libraries and our personal books had been a special target for their hatred of all that stood for or reminded them of Americans.

Lost Over 2800 Volumes

I lost my entire school library for elementary and secondary courses of over 1300 volumes and more than 1500 text books together with my small personal library of books for spiritual reading and recreation. Although I had them all removed from the town the Japs found them and burned them to the last.

Dear Reverend Editor, how grateful I would be toward **The Priest** and **Our Sunday Visitor** to which I am a subscriber, if you could insert in one of them or both, a short plea for help for my school library. We can't think of closing our Catholic schools for lack of books and letting the Protestants, who are furiously working, attract our Catholic youth, because they are better equipped. I am sure your plea would move many kind hearts among the clergy and the laity of both America and Canada; and we will do our utmost to repay their sacrifices with our prayers and those of our school children. And in order to make it less troublesome for yourself, you might kindly suggest to the readers that they just send the books by parcel post directly to my address; a few pennies added for postage stamps will only enhance their charity. Any kind of preused books: Religion, Science, History, Literature or Fiction will be highly welcomed and of great value to our library. And we missionaries who for one or two years in the wilderness have been deprived of books would have food again for our spiritual entertainment.

And so, the call-off by Rev. Francis J. Bailey might be converted into a new call-on for help to these despoiled missionaries of Mindanao.

Thanking you, dear Editor, for your kind consideration, I beg to remain most gratefully yours in C. J.

J. N. Jansen

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